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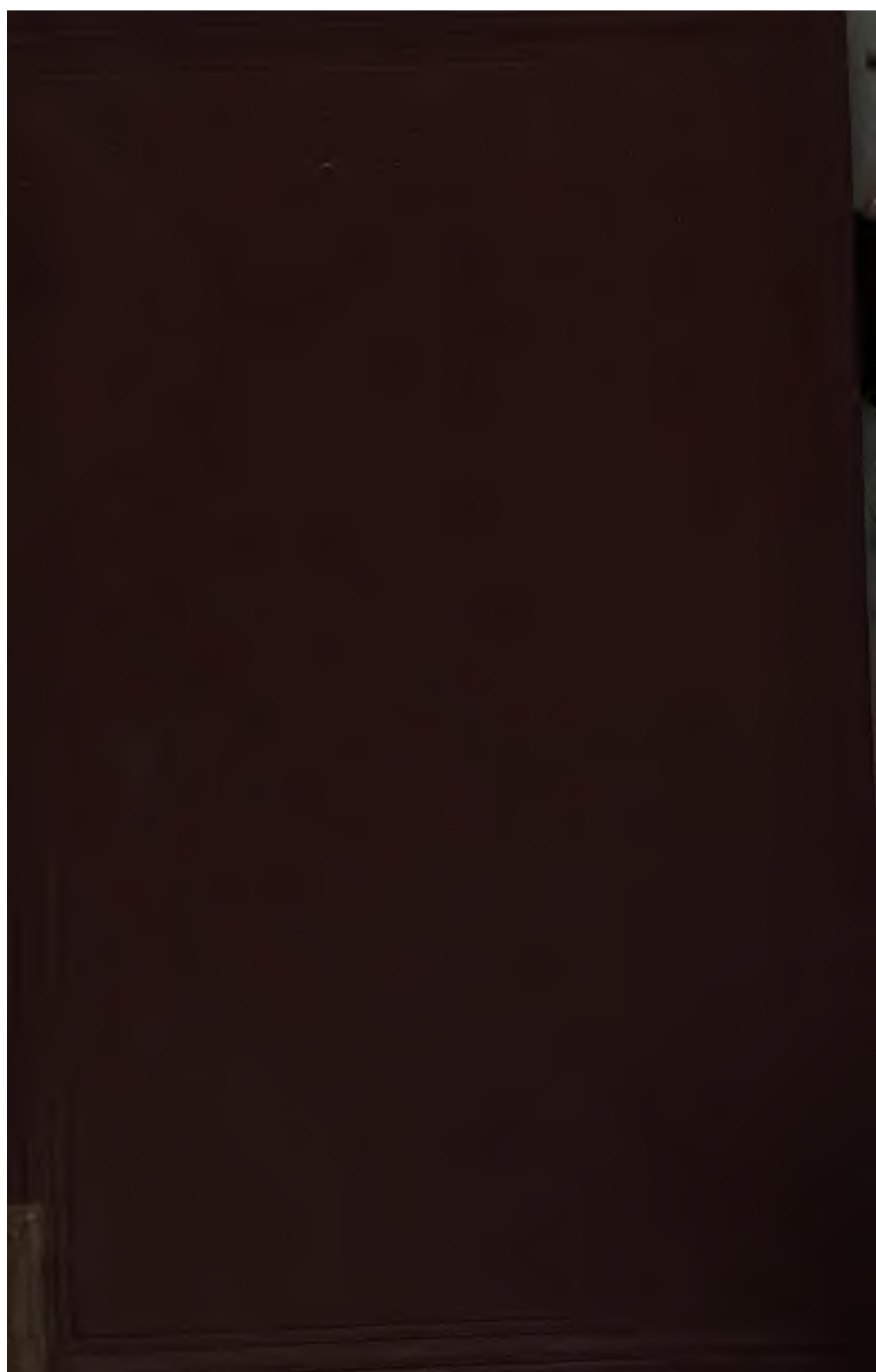
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T. MACCI PLAVTI  
CAPTIVI,

WITH

AN INTRODUCTION, CRITICAL APPARATUS, AND  
EXPLANATORY NOTES.

BY

EDWARD A. SONNENSCHN, M.A.

*Late Scholar of University College, Oxford.*

*PRELIMINARY EDITION.*



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TO THE  
REV. GEORGE GRANVILLE BRADLEY, M.A., LL.D.  
MASTER OF UNIVERSITY COLLEGE, OXFORD,

*This Volume is Dedicated*

BY HIS FORMER PUPIL,

THE AUTHOR.





## P R E F A C E.

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IN preparing an edition of a play of Plautus for the use of my pupils in the Humanity Classes of the University of Glasgow, it has been my aim to put into their hands not merely a commentary which should serve as an introduction to the study of Plautus, but also a text founded upon the best MS. authority available, and cognizant of recent labours in the field of Plautine criticism. No edition of Plautus seemed to me to meet these requirements so well as that of Dr. Julius Brix, whose *Trinummus*, *Captivi*, *Menaechmi* and *Miles Gloriosus*, are already well known in this country; and it was originally my intention simply to produce his *Captivi* in an English dress. My request for permission to do so was met by Dr. Brix with a cordial and ready assent, and a promise to send me further notes and corrections which had suggested themselves to him since the appearance of his last edition. Though in the course of my work I have been led considerably to modify and extend my original plan, I desire here to express my great obligations to the work of Dr. Brix, without which my edition could never have been produced, and the hope that he will pardon me if in some places I seem guilty of presumption in venturing to dissent from the ripe judgment of a veteran critic of Plautus like himself.

The text of the present edition of the *Captivi* is founded upon a collation of the two most important MSS., the *Codex Vetus* and the *Codex Britannicus*, known since Ritschl as *B* and *J* respectively. For the readings of the former, I am chiefly indebted to the edition of Plautus by Ussing, who collated this play at Rome; in cases of doubt, I have consulted

Pareus (2nd edition, Frankfort, 1623). The collation of the Codex Britannicus I have myself made. It would certainly have been desirable to add a collation of the Codex Ursinianus (*D*), which contains the first 500 lines of the play; but I had no means of access to this MS., and have therefore been obliged to content myself with an occasional quotation of its readings. I have been able, however, to make a valuable addition to my Critical Apparatus, in a considerable number of emendations by Richard Bentley, which are here published for the first time. These I found in the British Museum, written in the margin of a copy of Pareus (Press Mark, 682. b. 10). A comparison of these notes with other specimens of Bentley's handwriting leaves no doubt whatever that they are really Bentley's own. But the best proof of their genuineness is furnished by the readings themselves, which could only have proceeded from a scholar of Bentley's calibre. In one passage (III 5. 66, 67) the marginal correction is identical with one proposed in Bentley's edition of Terence.\* These readings I have further, in the majority of cases, introduced into my text; which, nevertheless, will be found to be on the whole considerably nearer the MSS. even than that of Dr. Brix. In this part of my work I have derived great assistance from the Critical Appendix of Dr. Brix and the notes of Ussing (Vol. II., Havniae, 1878); besides these, I have used the editions of Lindemann (Leipzig, 1830), Weise (Quedlinburg, 1847-48), and

\* Many of these emendations have since been independently made by other scholars, among whom I may mention Lindemann, Fleckeisen, and Dr. Brix. But among some fifty-three corrections in the *Captivi*, less than one third, and these for the most part the more obvious ones, are adopted from previous editors. Besides the readings approved by himself, which he distinguishes by the word "lege," Bentley has added in the same copy of Pareus a collation of the most important variants of the Codex Britannicus, to which he had access as keeper of the Royal Library at St. James'. These have some value, not only as showing the respect that Bentley had for this MS., but because they were copied before the MS. suffered in the fire which burnt the Cottonian Library (1731), and accordingly in a few cases preserve a reading which is now illegible.

Fleckeisen (Vol. I., stereotyped ed., Leipzig, first published in 1850).\*

With regard to the explanatory notes at the end of the book, they are in the main translated from the notes of Dr. Brix on the *Captivi* (3rd ed., 1876), and the *Trinummus* (2nd ed., 1873), where reference was made to that play in a note on the *Captivi*. But I have not hesitated to omit or abridge many of his annotations, or to add others of my own, where I thought that by so doing I should make this edition more suitable for the class of readers for which it is intended. My own additions I have, so far as possible, distinguished by square brackets. Here, again, I desire to acknowledge my obligations to the editions of the *Captivi* by Ussing, Lindemann and Geppert (Berlin, 1859), to the "*Plautinische Prosodie*" of Müller (Berlin, 1869), and the work of A. Spengel on Plautus ("*Kritik, Prosodie, Metrik*," Göttingen, 1865), as well as to several articles by some of these and other scholars in various periodical publications. I have been able to adopt the view of F. Martins (*Quaestiones Plautinae*, Berlin, 1879) as to the absence of the two 'Captives' from the stage during the first Act. My special thanks are due to Professor W. Studemund, of Strassburg, who most kindly sent me information as to the readings of the Vatican MSS. (*B* and *D*) in some cases in which a doubt or difficulty arose.

The section of the Introduction which treats of the Prosody of Plautus, I have translated and abridged from the "*Einleitung*" to the *Trinummus* by Dr. Brix (2nd ed., 1873); for the remarks on Hiatus at the end of this section, I am myself responsible.

\* I would add that this text does not represent Fleckeisen's present views. It was published nearly thirty years ago under the influence of Ritschl's earlier theories: even in his second volume he shows a more conservative tendency (see Wagner, *Intr. to Aul.* 2nd ed. p. 57), and his articles in various periodical publications since that time prove that he would now edit a very different Plautus.

In conclusion, I would say that there is probably no play of Plautus or Terence so suitable for school reading as the *Captivi*. Whether or not we accept the judgment of Lessing, who considered it to be the best play of its kind ever produced on the stage,\* all must agree that it abounds in humour and interest, and is at the same time particularly free from that grossness which makes Plautus a difficult subject to read with a class. The boast of the Epilogue is on the whole well justified:

*Spectatores, ad pudicos mores facta hæc fabulast.*

and again:

*Huius modi paucas poetæ reperiunt comoedias,  
Vbi boni meliores fiant.*

E. A. S.

THE COLLEGE, GLASGOW,  
Nov. 1, 1879.

\* Lessing, *Kritik über Die Gefangenen von Plautus*. "Die Gefangenen sind das schönste Stück, das jemals auf die Bühne gekommen ist, . . . weil es der Absicht der Lustspiele am nächsten kommt, und auch mit den übrigen zufälligen Schönheiten reichlich versehen ist."

## INTRODUCTION.

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### ANALYSIS OF THE PLAY.

A well-to-do citizen of Aetolia, named Hegio, was the father of two sons, the younger of whom, Paegnium, had been stolen away at the age of four years by a malicious slave, named Stalagmus, and sold in Elis to the wealthy Theodoromedes. The latter had given him, under the name of Tyndarus, to his own son Philocrates, to be his playmate and companion. Twenty years after this event, a war broke out between the states of Aetolia and Elis, and the elder son of Hegio, Philopolemus, was taken prisoner and sold, as it happened, to a client of the very Theodoromedes who was the owner of his brother. Hegio, who had long given up all hope of finding the lost Paegnium, but who was anxious to recover his elder son, buys Elian prisoners of war, in the hope of effecting an exchange; and among others, purchases the son of Theodoromedes and his own younger son, who had been taken prisoner together with his young master. Thus Paegnium is a slave to his own father, without either of them having the remotest idea of their relation to one another. The two Captives, Philocrates and Paegnium, who are firm friends, have agreed to exchange dresses, the master personating the slave, the slave the master, in the hope that they might thus bring about the escape of the latter. At this point the play opens. The scene is laid in a city of Aetolia and the stage represents a street, in which the house of Hegio is situated.

### ACT I.\*

Scene 1 is a soliloquy of the Parasite Ergasilus, who complains of the evil days on which he has fallen, owing to the capture of his young and rich patron Philopolemus.

\* In this Analysis, as well as in the body of the text, I have followed the example of Lorenz in his edition of the *Mostellaria*, and divided this

Scene 2. Enter Hegio, in conversation with the Lorarius or overseer of slaves; Hegio, evidently a man of kindly feeling, orders him to put lighter fetters upon the two Captives; and after a few passages of raillery between them, the overseer departs in order to carry out this order. Hegio then turns to Ergasilus, who with tears describes how, in his grief on behalf of Hegio and Philopolemus, he is being reduced to bare skin and bones. Hegio is not altogether imposed upon, and rallies him upon his lack of spirit, telling him of his own plans for the recovery of his son. The interview ends with the invitation to dinner for which the Parasite had been angling; although Hegio will not promise anything more than very homely fare, Ergasilus accepts conditionally on his obtaining no better offer, and both leave the stage.

Scene 3 (II 1), a Canticum.\* Enter the Lorarius, together with the two Captives and a gang of domestic slaves, who hang about the stage, actuated by interest in the new arrivals. The exchange of dresses has already been effected, and Tyndarus is therefore regarded as the master. The request of the Captives that they may be allowed to converse alone for a moment, is readily granted by the Lorarius. Philocrates implores Tyndarus to be careful and remember his part; and

play into three, instead of five, Acts. The ordinary division of the plays of Plautus into five Acts is due to the grammarians and Italian editors at the time of the Renaissance, the only division recognized in the MSS. being into a number of *Scenes*. Convenience and clearness however demand that some further grouping of the action be made; and the most rational division seems to be that into three Acts, containing the statement, the complication, and the solution of the problem respectively (see Lorenz, *Intr. to Most.* p. 16). There is a special reason for a new arrangement in the case of the *Captivi*, as the old editors have evidently blundered at the end of the fourth Act. At the same time it seemed desirable to retain the traditional division for purposes of reference, and I have accordingly marked it throughout the play at the head of each page. All the references in the Notes and Introduction are made to these numbers.

\* A 'Canticum' was properly a monologue, sung or recited to the accompaniment of flutes, and usually of free or various metrical composition. But the word is also applied in a wider sense to any scene written in one of the longer and more passionate metres; probably there was always some musical accompaniment.

Tyndarus in reply reminds his master that it is he (Tyndarus), and not Philocrates, that is running the chief risk.

Scene 4 (II 2). Enter Hegio from his house. In the course of conversation with the Captives, he informs them that his own son, Philopolemus, is a prisoner of war in Elis, and then leads the Pseudotyndarus aside in order to ask him some questions as to the family and position of his supposed master; the real Tyndarus looks on and expresses his lively satisfaction at the skilful acting of Philocrates. The latter tells Hegio that the Pseudophilocrates is of high station and the son of an exceedingly wealthy Elean, whom he calls "Thensaurochrysonicochrysidēs," adding, in thorough harmony with his assumed character, that the father of his young master is a terrible screw. Hegio now turns to the real Tyndarus, and tells him that he has heard all about him from his slave, and promises that if he is frank, he will not repent it. The Pseudophilocrates, after some pretended indignation at the disclosure of his birth and station without his consent, confesses that the Pseudotyndarus has spoken the truth. Hegio now discloses a plan of his own; it is that of an exchange of Philopolemus for the pair of Captives, and mentions that his son is in the possession of a certain Menarchus, a physician. The Pseudotyndarus, who is standing by, exclaims that this person is a client of Theodoromedes, and that Hegio's plan will consequently be easy of execution. It is finally arranged that the pretended slave be sent home to negotiate the exchange, and that the Pseudophilocrates forfeit 20 minae for him should he fail to return.

Scene 5 (II 3) contains the leave-taking of Philocrates and Tyndarus, in the presence of Hegio. Tyndarus, who feels the danger of his situation, reminds Philocrates of the risk that he is running for his sake, and while appearing to exhort his slave not to seize so favourable an opportunity of making his escape, and so causing him to forfeit the 20 minae, in reality addresses a passionate entreaty to his master not to leave him in the lurch nor allow him to fall a victim to the vengeance of Hegio, should he discover the truth. The latter is moved to tears by the affection which master and slave evince for one



another ; the good nature of the old gentleman, and his total absence of suspicion of a double meaning in what is being said, must have at once amused the audience and endeared him to them.

## ACT II. (III.).

Scene 1. The Parasite propounds his conception of the positive, comparative and superlative degrees of misery ; the last being when the dinner hour brings no dinner. This is his own case now ; and he describes his fruitless attempts in the forum to obtain an invitation, and announces his intention of proceeding to the harbour in the hope of succeeding better there.

Scene 2, the second Canticum. Hegio, in a succession of short and rhythmical sentences, congratulates himself upon the great stroke of business that he has effected ; and describes how he got a passport from the praetor for the Pseudotyndarus and sent him home, then turned his steps homewards, but changed his mind and went on to his brother's house, where his other Elean captives were kept ; and how one of them, Aristophontes, in answer to the inquiry of Hegio, declared that he knew " Philocrates " personally, and begged to be allowed to see him. Hegio here turns to Aristophontes, who is with him, and bids him follow him into the house.

Scene 3. Tyndarus, catching sight of Hegio approaching with Aristophontes, and expecting to be recognized by the latter, dashes in great alarm out of the house.

Scene 4. Tyndarus is followed by Hegio and Aristophontes, and the latter addresses him by name as an acquaintance ; Tyndarus pretends to Hegio that Aristophontes is a madman, who was known in Elis to have attacked his father and mother with murderous weapons. Hegio at first believes him, and an angry dispute follows between the two Eleans. But at last Hegio's eyes are opened by the circumstantial statements of Aristophontes, and he perceives that he has been duped.

Scene 5. All the kindness of Hegio is now turned into wrath, and he bitterly reproaches Tyndarus with the fraud ; the latter boldly justifies it, on the ground that it was com-

mitted in the faithful discharge of his duty to his master. Hegio, whose one feeling is now a thirst for vengeance, orders him to be cast into chains and carried off to the stone quarries. The change brought about in Hegio by the ingratitude of those whom he had treated with kindness, is very well drawn. He is of an impulsive nature, and wholly dominated by the feeling of the moment.

### ACT III.

Scene 1 (iv 1). The gloom that settled upon the last Act is soon to be dispelled. Ergasilus enters jubilant from the harbour, blesses Heaven for a great change in his own prospects, and announces that he is the bearer of good news for Hegio.

Scene 2 (iv 2). Enter Hegio, dejected and irritable. Overhearing the Parasite's exuberant expressions of triumph, he supposes him to have dined. When Ergasilus sees Hegio, he grasps him by the hand, and bids him give immediate and extensive orders for a dinner, the items of which he enumerates. At last he takes pity upon the mystification of Hegio and tells him what the news is; he has seen Philopolemus land at the harbour in company with Philocrates and the runaway slave, Stalagmus.\* Hegio is at first incredulous, but the

\* In Lessing's "Kritik über die Gefangenen von Plautus," the question is discussed whether this speedy return of Philocrates is not a violation of the unity of time. That a journey from Aetolia to Elis and back could not actually be performed in the short time which would elapse between the end of the first and beginning of the third Act, is an objection which has no validity; for the poet has a perfect right to postulate the lapse of any amount of time between two Acts of his drama. So there would be no difficulty in accepting the account, taken by itself, of the sufferings of Tyndarus in the stone quarry, all of which he underwent between the end of the second and middle of the third Act (see above). But that these events should have been transacted while the Parasite *was waiting for his dinner*, a prominent feature in the drama, is an inconsistency—the one set of facts cannot be reconciled with the other, and a sense of incongruity is forced upon the audience. It is true that Aetolia and Elis are merely names standing for two countries at war, and the postulate of a much less than the actual distance between them is again quite legitimate; but however much we stretch this plea, the shorter journey that remains, together with the events that happen in Elis, demand a much

protestations of the Parasite at last compel his belief, and he promises that if the news is true, he will give him free board for the rest of his life. Meanwhile he bids him pay a visit to the larder and cellar.

Scene 3. Ergasilus abandons himself to the enchanting prospect of a meal.

Scene 4. An interval must be supposed to have elapsed between this and the last scene. A young slave recounts the proceedings of Ergasilus in the larder, and the devastation that he wrought among the eatables.

Scene 5. Enter Hegio with Philopolemus, Philocrates and Stalagmus, whom he has fetched from the harbour. Father and son pour out their gratitude towards Philocrates, and ask how they can requite him for the honourable performance of his engagement. He suggests that the devotion of his slave, Tyndarus, be rewarded; and now learns for the first time the punishment which had been inflicted upon him.

Scene 6. Hegio, left alone with the slave Stalagmus, takes him to task for his offence in carrying off the child Paegnium twenty years before. Stalagmus, seeing that evasion would be vain, boldly confesses that he sold the child in Elis to a certain Theodoromedes for six minae; Hegio immediately recognizes the name as that of the father of Philocrates.

Scene 7. At the eager summons of Hegio, Philocrates re-enters, and Stalagmus is submitted to a cross-examination. Philocrates at first denies the truth of the story, but when the slave mentions that in the family of Theodoromedes the child went by the name of Tyndarus, Philocrates recognizes in his servant and companion the lost Paegnium.

Scene 8. At this moment Tyndarus, released from the quarry but still loaded with chains, appears on the stage, and is asto-

longer time than a few hours; and the same may be said of the sufferings of Tyndarus. The poet's art, then, must be judged faulty, not because he makes a postulate, but because he gives prominence to an idea in one place which is inconsistent with what he postulates in another. That the whole action of the play is really confined to a single day may be seen by comparing III 1. 36, 37, III 2. 2, I 2. 2 (the numbers refer to the ordinary division into five Acts).

nished to be greeted by Hegio as "son." Philocrates explains to him the change in his position, and points out to him the slave who had carried him off. The play closes with the transference of the chains from Tyndarus to Stalagnus.

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### PROSODY.

That the prosody of Plautus differs in many respects from that of Horace, Virgil and Ovid, has been at all times generally recognized; but it was a gross misrepresentation of the facts of the case when the practice of the poets of the Augustan age was set up as an absolute standard to which verse of all kinds and all times ought to conform, and whatever was at variance with it in earlier poets was explained as a "license" or a proof of their barbarous versification. In Plautus, as in all early dramatic poetry, the laws of quantity of syllables and their adaptation to metre rest mainly on the usage of popular speech, and exhibit essentially the same negligences and inconsistencies as the pronunciation of daily life itself. A totally different tendency manifests itself in the later reforming school of Ennius, with its new metre, the Dactylic Hexameter. The rhythm of this verse, with its inflexible monosyllabic arsis and its nicely defined double thesis (of one long or two short), was irreconcilable with the freer prosodic movement which had been found unobjectionable in earlier verse; it demanded that terminations should be strictly scanned, and every syllable of the language rigidly classified under one of the two great categories, long or short. Thus for the Hexameter there grew up a fixed law corresponding to the precision of Greek prosody; while in the iambic and trochaic metres of dramatic poetry, the usage not only of Ennius himself, but also of Terence, Pacuvius and Accius, did not on the whole constitute an advance upon the prosody of Plautus; it was Catullus and Horace who first extended the stringent rule observed in the Hexameter to iambic measures.

Space forbids the enumeration of all the peculiarities of

Plautine prosody which reflect the looseness of popular speech ; nor are the few isolated facts which are ascertained about Roman pronunciation at all sufficient to justify the usage of Plautus in every particular. Again, though in many cases the scansion of a word in Plautus warrants us in inferring with certainty that the ordinary pronunciation of it in his day differed from that of later times, yet as to the exact nature of the divergence there is considerable difficulty in choosing between several equally plausible hypotheses. There can be no doubt, for instance, that *ferēntarius* in Trin. II 4. 55\* (so *sedēntarius* in Aul. III 5. 39) cannot be scanned as a word of five syllables with the second long ; but whether the people suppressed the first or the second vowel, or dropped the consonant *n*, cannot be determined with absolute certainty, though numerous analogies make the first supposition appear the less probable, and the second the more so. We therefore content ourselves with a statement of the leading peculiarities of Plautine prosody, without attempting to base it upon an exhaustive or systematic treatment of Roman popular pronunciation.

In the first place, the fact is well authenticated that final *s*, even in the time of Cicero, was sounded so faintly that, when succeeded by an initial consonant, it did not necessarily make the syllable long by position ; this fact is mentioned by Cicero, Or. § 161, who quotes several instances of it (one from Lucilius), and comments with censure upon the *poetae novi* who had begun to find it a stumbling-block. A final *s* therefore may be entirely discarded in scanning Plautus, even in the last foot of the Senarius, or the Iambic Tetr. Acat. and the Trochaic Tetr. Cat., as : *salvos sis* Rud. I 2. 15, *estis nunc* ibid. II 6. 28, *occidistis me* Bacch. II 3. 79, *qualis sit* Bacch. IV 5. 16, *perdis me* Merc. II 2. 52, *ludificatus sit* Most. V 2. 3.

Further, it is to be noted, in contrast to later poetry, that in dramatic verse a Mute before a Liquid never makes a naturally

\* All references, both here and in the Notes, are made to the Tauchnitz Edition (4 vols.), the only text of the whole of Plautus accessible to ordinary students.

short vowel long by position ; hence such words as *agris*, *libros*, *duplex*, can never be scanned as spondees.

But it was *Accent* that had the most extensive influence in altering the natural quantity of syllables. While the deliberate and stately language of oratory did full justice to the length of the unaccented ending in such words as *dōmī*, *cōvē*, in spite of the accent on the short first syllable, in the more hurried speech of every-day intercourse it was found tiresome and inconvenient to follow up an accented short by an unaccented long syllable, and every iambic dissyllable was accordingly weakened into a pyrrhic. Hence in the comic poets we not unfrequently find such words as *domi*, *preti*, *boni*, *bonis*, *foris* (*fores*), *manu*, *modo* (abl.), *dedi*, scanned as pyrrhics; nay, iambic Imperatives are usually found with their last syllable shortened, e.g. *tene*, *vide*, *abi*; whereas Ennius in such cases as a rule restored the iambic scansion. We may express this in a formula by saying that iamb = pyrrhic. The following instances may be quoted from Plautus and Terence: *nōvā pictura* (abl.) Mostell. I 3. 105, *nōvō liberto* Epid. v 2. 61, *bōnās ut aequomst* Stich. I 2. 42, *lēvī sentētia* Ter. Hec. III 1. 32, *hērī* ibid. III 5. 16.

Side by side with this weakening of final vowels, and arising from the same cause, we find a corresponding obscuration of certain final consonants, as in the words *enim, apud, quidem, parum, soror, caput, amant, habent*, for which the more ancient inscriptions often show *apu, quide, paru, &c.\** Consequently the last syllable of such words, followed by a consonant, are not necessarily long by position; thus, *prócul recedas* Capt. III 4. 19, *patēr parerem* Trin. II 2. 39, *dediit mi* ibid. IV 2. 57, *apud test* ibid. I 2, 159, *párum missum sibi* Mil. III 1. 102, *vélum de me aliquid* Poen. V 4. 50, *soror te* ibid. I 2. 87, *erit cordolium* ibid. I 2. 89. That the weakening of the final sound in these words is really due to the accent on the preceding short syllable, is

\* For other examples of final *m* omitted, see in Corssen, Ueber Aussprache &c. I. 266–276 (2nd Ed.), Ritschl Prisc. Lat. Mon. Ep. cites p. 89, ‘*e titulus Faliscis*,’ *MATEHE CUPA*, i.e. *mater hic cubat*, and on a *lamella Tiburtina* (tab. 97 B), *DEDE* stands for *DEDET*, i.e. *dedit*. The form *hau* for *haud* has even maintained its ground in the oldest MSS.

proved, on the one hand, by the fact that neither in cases like *continē* Rud. II 6. 26, where the accent has retreated from the short syllable, nor in words like *aetas*, *mores*, *vincunt*, *nostros*, where the accent falls on a long, is any shortening of the last syllable permitted; and, on the other hand, by the fact that even in *abi*, *tene*, *tace*, the last syllable recovers its length the moment the pressure of the accent is removed, i.e. when the word is pronounced slowly and with emphasis, as is commonly the case, e.g., before a stop: as, *venī* Men. I 3. 32, *iubē* Capt. IV 2. 63, *pavē* Pseud. I 1. 101, *Amph.* V 1. 61, *abi* Capt. II 3. 92, *Asin.* III 1. 39, *valē* Truc. IV 2. 42, *Curc.* IV 4. 32.

But the force of the accent in prose, to which the *Ictus Metricus* is very often equivalent, makes itself felt even beyond the limits of iambic words; for combinations of words forming an iambus assume the same liberty of degenerating into pyrrhics, when a word consisting of one short syllable (*quid*, *quod*, *quot*, *sed*, *et*, *is*, *pol*, or, with elision of the last syllable, *ego*, *abi*, *age*, *quasi*, *sibi*) is followed by a long syllable with initial vowel in a word of one, two or more syllables, as *quód est* Trin. III 2. 4, *ut est* ibid. III 2. 42, combinations which have the same effect on the ear as *pót est*, &c. Thus we find among many instances: *pól híc quidem* Trin. IV 2. 9, *quód in manu* ibid. IV 2. 69 (comp. the pronunciation in Elizabethan English *i the*), *ábi in malam rem* Capt. IV 2. 97, *quási in Velabro* ibid. III 1, 29, *égo illi* Trin. I 2. 96, *tíbi ergo* Merc. V 4. 10, *nóvo ornatu* Trin. IV 1. 21, *pér hānc tibi* Stic. IV 2. 31, *nísi hūnc* Mil. IV 4. 2, *quíd ip̄sus híc* Capt. II 2. 29, *négo inquam* ibid. III 4. 39, *séd ecce* ibid. V 3. 20 (very frequent), *égo obsonabo* Bacc. I 1. 64, *quíd abstulísti* Aul. IV 4, 18, *quód intelléxi* Ter. Eun. IV 5. 11, *égo interim* Most. V 1. 45, *quód argentúm* Curc. V 2. 15, *ad Ácherúntem* Most. II 2. 76.

(ii) *Backward*,  
upon a preced-  
ing syllable.

But the influence of the accent extended not only *forwards* to the succeeding syllable, but also *backwards* to the preceding one; so that in words or combinations of words having the accent on the third syllable, and the second syllable long, the latter was shortened if the first syllable was short, because in the rapid pronunciation of such words the voice naturally hurried on to the accented syllable, and, while bringing it out

with emphasis, neglected to give the preceding long but unaccented syllable its due weight. We may express this again in a formula, thus: bacchiús = anapaést. To such popular pronunciation, then, correspond scansiones like the following: *senēctūti* Trin. II 3. 7, *ferēntārium* ibid. II 4. 55, *tabērnculo* ibid. III 2. 100, *volūntāte* ibid. V 2. 42, *iuvēntūte* Cure. I 1. 38, *volūptābilis* Epid. I 1. 19, *magīstrātus* Pers. I 2. 24, *vetūstāte* Poen. III 3. 87, *gubērnābunt* Mil. IV 2. 100, *supēllēctili* Poen. V 3. 26, *Alexāndrum* Most. III 2. 88; and in equivalent combinations such as, *per ānnōnam* Stich. II 1. 25, *in ōccūlto* Capt. I 1. 15, *ubi ōccāsio* Pers. II 3. 19, *age ōbdūc* Stich. III 1. 17, *ita ūt dīcis* Capt. I 2. 15, *fore īnvītto* Poen. V 4. 51, *scio ōbsūrde* Capt. I 1. 3, *quid īmprūdēns* Epid. V 2. 63, *negās Tīndarum ēsse* Capt. III 4. 39.

These instances may suffice to give an idea both of the (iii) Limited. extent and the limit of the influence which accent may exert in shortening long syllables, the limit being that the shortened syllable must stand immediately *after* a short one, and either *before* or *after* one upon which falls the accent in prose or the ictus in verse; on the other hand, we may observe that the shortening affects syllables long both by nature and position, and in the latter case can override not merely two, but even three consonants. Thus the first syllables of *inter*, *omnes*, *ipse*, *hērclē*, *iste*, *huc*, *haec*, &c., are in themselves just as decidedly long as those in *summus*, *credo*, *sic*, *nunc*, and so forth; but in the two combinations *quid īnter* and *quid īntēr\** they are reduced to shorts by the rhythm of speech or metre.

Further, we are in possession of a few isolated facts which (iv) Represented in the spelling of some words. make it probable that the weakening of quantity in certain cases found a corresponding expression in spelling. Thus the scansion *in ōculto* is supported by the spelling with a single *c* of one MS. (the Decurtatus) in Trin. III 2. 38, 86; and again we may compare *simillume* with the spelling *facilumed* in the senatus cons. de Bacch.; in the words *omittere*, *operire*, *aperire*,

\* These shortenings produce the same rhythmic effect that is created in music by a grace note before an accented (loud) or unaccented (weak) beat. As in music the grace note and accented crotchet are compressed into the time of a single beat, so the syllables *quidint* (a short and a long) combine and together form a single long.



the omission of the labial *b* has permanently stamped itself upon the orthography of the language.

(v) Does not account for all cases of shortening.

It must be noted, however, that there are a few words in which shortening frequently takes place in cases which exceed the limits above laid down. These words are *ille*, *iste*, *unde*, *inde*, *nempe*;<sup>\*</sup> and we must ascribe the shortening in such cases to the special and peculiar character of these words. Worn down, like small change, by constant use in conversation, they had one and all lost their accent: *unde*, *inde*, *nempe*, had suffered consonantal weakening to such an extent that in common talk the liquids *n* and *m* were almost inaudible; *iste* had a collateral form *ste*, lately rescued from its obscurity by Lachmann, Lucr. p. 197 (see also Corssen, ii. 629); lastly, in *ille* scarcely more than a single consonant was heard, as we might gather from the formations *ellum*, *ellam* (*en-illum*, *en-ilum*, *en-lum*, *ellum*), and from the very frequent pyrrhic scansion of *illic* (the pron., not the adv.). Another exception, which does not belong to the group just mentioned, is *frustra*: this word, elsewhere a spondee, must apparently be taken as a trochee in Plautus, on the strength of six passages in which there is no reason to suspect a corruption in the MSS.: Capt. iv 2. 74, Rud. iv 3. 30, iv 7. 29 (Fleck.), Merc. iii. 1. 30, Pers. i 3. 60, Men. iv 3. 18. In all these passages the phrase is the same, *frustra sis*: in other verses of Plautus and in all of Terence, *frustra* is found either with the second syllable elided, or in a position in the verse from which we can draw no conclusion as to its quantity. Another word in which the practice of Plautus deviates from that of later times is *fieri* (*fierem*), the first syllable of which is long in the Cretic close of iambic and trochaic verses, e.g. Capt. iv 2. 63, v 4. 1, Bacch. iv 5. 18.

B. Archaic long vowels in Plautus.

We now pass to another and entirely different set of phenomena in the prosody of Plautus. Many of the terminations which we are accustomed to find short in the poets of the Augustan age, but which were originally possessed of a long vowel, were, at the time when Plautus wrote, in a transition

\* E.g. *ille* Trin. i 2. 100, iv 2. 11, *iste* Pers. iv 3. 59, *istic* Trin. iv 2. 78, *unde* ibin. i 2. 181, Capt. i 1. 41, *inde* Amph. i 1. 4, Capt. i 2. 19, Aul. ii 7. 4, *nempe* Trin. ii 2. 51, ii 4. 25, Aul. ii 4. 15.

state; accordingly we must be prepared to meet in such cases with great deviations from the usage of later times, and some vacillation in that of Plautus himself. Thus *es* (from *sum*) is always long both in Plautus and Terence; and so is the termination *or*, as well in comparatives like *auctior* Capt. iv 2. 2, and substantives like *exercitor*, *amor*, as in verbs, e.g. *fateor* Pseud. iii 2. 59, and particles, e.g. *ecastor* Mil. iv 2. 71, 75; verb terminations found long in Plautus are *negāt* Capt. Prol. 11, *fūt* *ibid.* 25, *scīt* *ibid.* ii 2. 100, *īt* Curc. iv 2. 3, *vixīt* Pseud. i 3. 92, *obligīt* Stich. ii 3. 60, *erīs* Trin. iv 2. 129, *egēt* *ibid.* ii 2. 53, especially in the subjunctives *sīt*, *dēt*, *fuāt*, *velīt*, hence *mavelīt* Trin. ii 2. 29. Finally, we may add, the termination *a* of the nom. and voc. sing. in the first decl. (e.g. Trin. ii 1. 28), is found long in several passages from Ennius and old inscriptions (see Corssen ii 448 seq.). Similar instances of long vowels are found here and there even in Horace, as *perirēt* Carm. iii 5. 17, *timēt* ii 13. 16, *ridēt* ii 6. 14, *arāt* iii 16. 26, *erāt* Sat. ii 2. 47, *soleāt* Sat. i 5. 90, *velīt* Sat. ii 3. 187, *condiderīt* Sat. ii 1. 82.

Another peculiarity of dramatic poetry is the *Synizesis* of C. *Synizesis*. two vowels in a limited number of words and inflexions of words. All the two-syllable cases of the following words could, by vowel-contraction, be pronounced as monosyllables: viz. of *deus*, *meus*, *tuos*, *suos* (i.e. *tuus*, *suus*, but the age of Plautus recognizes only *tuos*, and in like manner *salvos*, *relicuos*, *vivont*, &c.), and *is* (*eius*, *ei*, *eum*—even in *eumpse*—*eos*, *eas*, *eo*, *ea*), together with the words *quouis* and *quoi*, *huius* and *huic*,\* *rei* (gen. and dat. of *res*), *dies*, *die*,† *diu*, *fui*, *fuit*, *trium*, *duas*, *cluens*, *ait*, *ais*, *ain*, *eo*, *eam*, *eas*, *eat*, *eunt*; the three-syllable cases of *deus*, *meus*, *tuos*, *suos*, *idem*, make dissyllables, and so do *duorum*, *duarum*, *duellum*, *fuisti*, *fuisse*, *puella*, *eamus*, *istius*, *illius*, *diebus*; trisyllabic are *diutius*, *exeundum*; more rarely we find with synizesis *quiesce* Merc. ii 3. 110, *quieverint* Pers. i 2. 26, *quietus* Epid. iii 2. 2, *oblivisci* Mil. iv 8. 48, *fenestra* *ibid.* ii 4. 26, which are sometimes even written *oblisci*, *festra*. Compounds

\* *Quoi* and *huic* are always monosyllables, while *ei* may be a dissyllable.

† But in *pridie* it is always a Cretic.

with colliding vowels nearly always suffer synizesis, as : *proin*, *proinde*, *dehinc*, *dein*, *deinde*, *praeoptare*,\* *deerrare*, *dehortor* Capt. II 1. 16, *deartuatus* ibid. III 5. 14, *deosculari*, &c.; *intro ire* is not a case in point, because *intro* and *ire* (so *intro* and *mittere*, *rumpere*, *ducere*, *ferre*) always form two separate words. In the forms *aribam*, *audibam*, *scibam*, *ditiae*, *ditior*, the synizesis has even stamped itself upon the spelling; likewise in *quattor* (for *quattuor*, see Ritschl Rhein. Mus. VIII p. 309), *mensum*, *amantum*, *cluentum*, so that we are not surprised at *omnium* occurring as a dissyllable, Trin. IV 2. 88, V 1. 1. On the other hand, vowel contractions like *gratias*, *otio*, *filio*, *gaudiis*, are found only in the more unwieldy metres, which are exempt from many of the ordinary rules, that is to say, the Troch. Tetr. Acat. and the Anapæstic measures; while in the commoner and lighter ones they are not permitted. Thus, for instance, the word *gratis*, which is always found in its contracted form in later times, never appears in Plautus or Terence except with its full ablative termination as *gratiis* (and so *ingratiis*).

#### D. Hiatus.

Not the least difficult among the many difficult questions that arise in connection with the verse of Plautus is the determination of the extent to which, and conditions under which, he permitted himself the use of *Hiatus*, and a few words must be said about it here. In general, no doubt, the Romans regarded the hiatus as anything but a beauty. They were so much in the habit of eliding their vowels, that Cicero says (Orat. § 150) : *Nemo tam rusticus est, qui vocales nolit conjungere*. Hence in Plautus we should expect to find hiatus chiefly in those cases where a break in the metre or in the sense occasioned or permitted a pause in the speaker's utterance. As metrical pauses allowing of hiatus may be reckoned the *Cæsura* in the Cretic Tetr. (Trin. II 1. 37 Fleck.), in the Bacch. Tetr. (Capt. III 2. 8), in the Troch. Tetr. Cat. or Acat. (Capt. II 2. 81, IV 2. 66, 81, V 2. 24), in the Anapæst. Tetr. (Mil. IV 2. 23, 65), and the Iamb. Tetr. Cat. (Septenarius). In some of these examples the metrical pause coincides with a pause in the sense; yet, on the other hand, an overwhelming majority of verses written

#### (i) Metrical pauses.

\* Cf. however Capt. III 5. 30.

in the above metres show no hiatus, even where metre and sense both come to a halt. Pauses in the *Sense* are most apt to engender hiatus when they are considerable, and accompanied by a change of speakers (e.g. *Mil. iv 8. 5*, *Aul. iii 6. 1*); though even in such cases the occurrence of hiatus is far from common. The kind of words most subject to hiatus are monosyllables ending in a long vowel, or in *m* after a short vowel, forming the first syllable of an *Arsis* which is resolved into two shorts (the long vowel being shortened by the following vowel), e.g. *quæ ego Trin. Prol. 6*, *quæ in ibid. 12*, *nâm ego ibid. i 1. 3*. While this form of hiatus is such a favourite with the comic poets that their ear seems to have been no longer sensible of its presence, an hiatus falling in the Thesis occurs comparatively seldom even in Anapæstic verse, as *Stich. ii 2. 52*, *Quid istic inest? quas tu edes colubras*; and it is still rarer in other metres, as the Trochaic Septenarius, *Mil. iv 8. 20*, *ô mei oculi*, *ô mi anime*, or the Iambic Septenarius, *Asin. iii 3. 74*, *Da meus ocellus, mea rosa, mi anime, mea voluptas*.

It would, however, probably be a mistake to deny the admissibility of the hiatus in the chief Cæsura of any kind of verse; and the same remark may be applied to many other cases in which certain scholars have attempted to reduce the multiplicity and variety of Plautine language and verse to a law. Many considerations may contribute to justify an hiatus in particular instances, and each case must be judged with reference to such special considerations and on its own merits. Thus, for instance, Corssen makes it probable that final *m* was heard far more distinctly in the age of Plautus than in later times; if this is so, it is evident that in Plautus non-elision of a syllable ending in *m* may stand on a somewhat different footing from non-elision of a final vowel. Again, it seems *a priori* probable that hiatus must have sounded differently to Roman ears in different combinations of vowels. It can hardly have been a matter of indifference in a question which was largely one of euphony, whether it was an *a* that did not coalesce with a *u*, or an *e* with an *i*. That such distinctions were observed, and that in some cases hiatus was actually admired, appears from Gellius (vi § 20, ed. Hertz), who speaks of the

(ii) Breaks in the *Sense*.

(iii) With monosyllables in resolved *Arsis*.

(iv) In Thesis.

hiatus between two vowels of the same character as *canorus* *atque iucundus*, adding, *est adeo inuenire apud nobiles poetas huiuscemodi suauitatis multa, quae appareat nauata esse non fortuita*. And Quintilian bears testimony to the same fact (Inst. Orat. IX 4. 36), "*Nam etsi coeuntes litterae, quae συναλοιφαὶ dicuntur, etiam leniorem reddunt orationem, quam si omnia verba suo fine clauduntur, et non nunquam hiulca etiam decent faciuntque ampliora quaedam, ut: 'pulchra oratione acta omnino iactare;'*" if we compare this passage with the passage of Cicero above quoted, it will appear that the latter only lays emphasis on one side of the truth.

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#### SOURCES OF THE TEXT.

The MSS. of Plautus which contain the *Captivi* are :

(1) The Codex Vetus (*B*), a MS. of the 11th century, now in the Vatican Library at Rome. It was originally discovered in the middle of the sixteenth century by the great German scholar Joachim Camerarius, and is the main authority on which the text of Plautus rests. It contains all the twenty comedies. The original reading of *B* has been in many places corrected by several hands of various ages, the most important being the so-called "*manus secunda*."

(2) The Codex Britannicus (*J*), a MS. also of the end of the 11th century, probably of North French or German origin,\* and now in the British Museum. It contains only eight plays, the *Amphitruo*, *Asinaria*, *Aulularia*, *Captivi*, *Curculio*, *Casina*, *Cistellaria*, and *Epidicus*. It has severely suffered by fire, the beginnings or ends of lines being often quite illegible.

(3) The Codex Ursinianus, or Vaticanus, a MS. of the 12th century, now in the Vatican, and containing, besides the last twelve plays, the *Amphitruo*, *Asinaria*, *Aulularia*, and about one half of the *Captivi* (to III 2. 4). This MS. was the chief

\* In these statements I am supported by the opinion of E. M. Thompson, Esq., Keeper of MSS. in the British Museum.

authority for the text of the plays which it contains, until the discovery of the Codex Vetus by Camerarius.

(4) The Codex Ambrosianus (*A*), a palimpsest now in the Ambrosian Library at Milan. The original MS. of Plautus belonged probably to the 5th century, and if it were preserved entire at the present day, would be an authority of paramount importance upon the text of the whole of Plautus; but in the 9th century it was taken to pieces, and ruthlessly washed and scraped; upon the parchment thus prepared a copy of the Vulgate was made. The original writing is therefore exceedingly hard to decipher, and about two-thirds of the leaves are entirely lost. Of the *Captivi*, all that can be read are a few traces in two passages (iv 3. 5—v 1. 12, and v 4. 26 to the end).

Of the above MSS., a complete collation of *B* and *J*\* is given in the Critical Apparatus of this edition; occasional reference is made to *D*, and the fragments of readings which have hitherto been deciphered in *A* are added. The first and second hands in *B* are distinguished as *B*<sup>1</sup> and *B*<sup>2</sup> respectively. Other MSS. of lesser importance, when mentioned, are alluded to as *Codices Minores*.

In using the Critical Apparatus, it should be observed that the readings of editors and commentators who have proposed corrections of the reading of the MSS., are only given in cases where their emendations have been also embodied in the text. An exception to this rule is made in the case of the readings

\* Mere variations in spelling are not always indicated, especially where they represent the customary orthography of the MS. in question. Thus in *J* there are hardly any capitals, *e* often stands for *o* (e.g. *versus*, *seruus*, *fugiendus*), *c* for *t* (e.g. *gracia*, *nuncius*), *mihi* and *nihil* are generally written *michi* and *nichil*, and *ae* is constantly confused with *e* (e.g. *ledat*, *sepe*, *aequae*); further, a preposition is usually written as part of the word which it governs (e.g. *inseruitute*, *adte*, *interse*), and other words are similarly joined (e.g. *tehoc*, *sipotes*). But these peculiarities are not noted every time they occur. Nor have I thought it worth while to register all the vagaries of *J* in the matter of the speakers to whom lines are attributed. In i 2. 73—81, for instance, the greatest confusion prevails. —It should be added that it is only in the case of *J* that this edition gives first-hand information. The sources from which my statements as to *B* are taken are indicated in the Preface.

of Bentley, here published for the first time (see Preface), which are always quoted, whether adopted or not. In all cases, then, in which the text does not contain the reading of one of the MSS. *B* or *J*, the source of the reading adopted is indicated, sometimes by the words *Cod. Min.*, where it rests upon MS. authority of secondary importance, sometimes by the name of its proposer, if it is a conjecture. Where this is not done, the inference to be drawn is, that the correction is one of some antiquity, and generally accepted in all editions.\* The words or letters printed in italics in the text, indicate a conjectural *addition*, nothing corresponding to which is found in the MSS. It will be noticed that the Critical Apparatus gives no information as to whether a reading has been adopted or not in other editions than that in which it was originally proposed; all that is pointed out is the source from which it comes. But here again I have made an exception in the case of Bentley's emendations; and in all cases in which the correction has been independently made, since his time, by some other commentator, I have added the name of the latter as well. Two names also appear attached to a reading where Bentley's correction is identical with one proposed by some previous editor.

\* Where the question is one of orthography, or of re-arrangement of lines, I have not always referred the correction to its author.

T. MACCI PLAVTI  
CAPTIVL



## LIST OF ABBREVIATIONS.

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<b>A</b> = Codex Ambrosianus.	<b>Grut.</b> = Gruter.
<b>Acidal.</b> = Acidalius.	<b>Gulielm.</b> = Gulielmius.
<b>B</b> = Codex Vetus ( <i>B</i> <sup>1</sup> = manus prima, <i>B</i> <sup>2</sup> = manus secunda).	<b>Herm.</b> = Hermann.
<b>Bent.</b> = Bentley.	<b>J</b> = Codex Britannicus.
<b>Bosc.</b> = Bosscha.	<b>Lamb.</b> = Lambinus.
<b>Both.</b> = Bothe.	<b>Lind.</b> = Lindemann.
<b>Br.</b> = Brix.	<b>Madv.</b> = Madvig.
<b>Camer.</b> = Camerarius.	<b>Müll.</b> = Müller (Plautinische Prosodie).
<b>cont.</b> = continued.	<b>Par.</b> = Pareus.
<b>corr.</b> = corrected.	<b>RL</b> = Ritschl.
<b>Cod. Min.</b> = Codices Minores.	<b>Sciopp.</b> = Scioppius.
<b>D</b> = Codex Ursinianus.	<b>Speng.</b> = Spengel.
<b>Ed. Prin.</b> = Editio Princeps (Venice, 1472).	<b>Studem.</b> = Studemund.
<b>Fl.</b> = Fleckeisen.	<b>Taubm.</b> = Taubmann.
<b>Gepp.</b> = Geppert.	<b>Ter.</b> = Terence.
<b>Gronov.</b> = Gronovius.	<b>Turneb.</b> = Turnebus.
	<b>Uss.</b> = Ussing.
	<b>Wagn.</b> = Wagner.

**ERRATUM.**—P. 84 (12. 48), for “Corintia” read “Comitia.”

## PERSONAE.

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ERGASILVS PARASITVS.

HEGIO SENEX.

LORARI.

PHILOCRATES CAPTIVOS.

TYNDARVS CAPTIVOS.

ARISTOPHONTES CAPTIVOS.

PVER.

PHILOPOLEMVS ADVLESCENS.

STALAGMVS SERVOS.

CATERVA.

## ARGUMENTVM.

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C aptúst in pugna Hégionis flius.  
A liúm quadrimum fúgiens seruos uéndidit.  
P atér captiuos cónmercatur Áleos  
T antúm studens ut gnátum *captum* récuparet,  
E t ínibi emit ólim amissum flium. 5  
I s suó cum domino uéste uorsa ac nómine  
V t ámittatur fécit: ipso pléctitur.  
E t is reduxit cáptum et fugitiuóm simul,  
I ndício quoius álium agnoscit flium.

3 alios *J*.

4 *captum, a conj. of Brugman, to complete the line*

5 Et ibi *B*<sup>1</sup>, Et inibi *B*<sup>2</sup>*DJ*.

6 domino uersa *J*.

## PROLOGVS.

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Hos quós uidetis stáre hic captiuós duos,  
 †Illi qui astant, hi stant ambo, non sedent.  
 Hoc uós mihi testes éstis me uerúm loqui.  
 Senéx qui hic habitat, Hégio, est huiús pater.  
 Sed ís quo pacto séruiat suo síbi patri, 5  
 Id ego híc apud uos próloquar, si operám datís.  
 Seni huíc fuerunt filii natí duo :  
 Alterúm quadrimum púerum seruos súrpuít  
 Eumque hínc profugiens uéndidit in Álide  
 Patrí huiúscé. iam hóc tenetis ? óptumumst. 10  
 Negát hercle ille últimus. accédito.  
 Si nón ubi sedeas lócus est, est ubi ambules,  
 Quando histrionem cógis mendicárier.  
 Ego mé tua causa, ne érres, non ruptúrus sum.  
 Vos qui potestis ópe uostra censérier 15  
 Accípíte relicuom : álieno uti níl moror.  
 Fugitíuos ille, ut díxeram ante, huiús patri  
 Domo quém profugiens dóminum abstulerat, uéndidit.  
 Is póstquam hunc emit, dédit eum huíc gnató suo  
 Pecúliarem, quía quasi una aetás erat. 20  
 Hic núnc domi seruit suó patri nèc scít pater :  
 Enimuéro di nos quási pilas hominés habent.  
 Ratiónem habetis, quó modo unum amiserít.  
 Postquám belligerant Áetoli cum Áleis,

1 Captiui, Captiuos, etc. is the spelling of *J* throughout. 2 illi qui  
 stant *J*. 3 Hos uos *B*<sup>1</sup>, Hoc uos *B*<sup>2</sup>, Vos quos *J*. testis *B*, testes *J*.  
 4 qui habitat *J*. 8 surrupuit *B*, surripuit *J*, surpuít *Lamb.*, *Bent.* 9 fugiens *J*.  
 inaulide *J*. 11 Negat mehercle ille ultimus : discedito *Bent.* *on*  
*Ter. Haut. Pro.* 31, ultimus *BJ*. 15 censenrier *J*. 18 pro-  
 fugens *B*<sup>1</sup>, profugiens *B*<sup>2</sup>*J*. 19 Hic *BDJ*, Is *FL*. 22 Est uero  
 dinos *BJ*. 24 cumalidis *B*, aetolicum aulidis *J*.

Vt fít in bello, cápitur alter fílius. 25  
 Medicús Menarchus émit ibidem in Álide.  
 Coepít captiuos cónmercari hic Áleos,  
 Siquém reperire pósset, qui mutét suom :  
 Illúm captiuom : hunc súom esse nescit quí domist.  
 Et quóniam heri indaudiuit, de summó loco 30  
 Summóque genere cáptum esse equitem Áleum,  
 Nil prétio parsit, fílio dum párceret :  
 Recónciliare ut fácilius possét domum,  
 Emít de praeda hosce ámbos a quaestóribus.  
 Hisce autem inter sese hunc confínxerunt dolum, 35  
 Quo pácto is seruos súom erum hinc amittát domum.  
 Itaque ínter se conmutant uestem et nómina :  
 Illíc uocatur Phílocrates, hic Týndarus :  
 Huius ille, hic illius hódie fert imáginem.  
 Et hic hódie expédiet hánc docte falláciam 40  
 Et súom erum faciet líbertatis cónpotem :  
 Eodémque pacto fratrem seruabít suom  
 Reducémque faciet líberum in patriam ad patrem  
 Inprúdens, itidem ut saepe iam in multís locis  
 Plus ínsциens quis fécit quam prudéns boni. 45  
 Sed ínsциentes suá sibi fallácia  
 Ita cómpararunt ét confínxerunt dolum,  
 [Itaque hi conmenti de sua sententia]  
 Vt in séruitute hic ad suom maneát patrem :  
 Ita núnc ignorans suó sibi seruit patri. 50  
 Homúnculi quantí sunt, quom recógito !  
 Haec rés agetur nóbis, uobis fábula.  
 Sed étiamst paucis uós quod monitos uóluerim.  
 Profécto expédiet fábulae huic operám dare :  
 Non pértractate fáctast neque item ut céterae, 55  
 Neque spúrcidici insunt uórsus inmemorábiles :

27 cepit *B.* comercari *B.* commercari *J.* alios *BJ.* 28 reperire *J.* posset cum quo *BJ.* possit qui *Fl.* with one of the *Pal.* MSS.  
 30 inde audiuit *B.* inde audiunt *J.* 32 par sit *B*<sup>1</sup>, parsit *B*<sup>2</sup>*J.* 34 hosce de praeda *BD.* hosce (*after erasure*) depreda *J.* de quaestoribus *BD.* dequestioribus *J.* a quaestoribus *Fl.* 35 confixerunt *J.* 36 his seruus *B*<sup>1</sup>, hic seruos *B*<sup>2</sup>. 39 illic hic *BJ.* ille Gepp. 42 seruauit *B.* 44 et sepe *J.* 47 confixerunt *J.* 54 hinc *J.* 56 spurcidiei *J.*

Hic néque periurus lénost nec meretríx mala  
 Neque mīles gloriósus. ne uereámini,  
 Quia béllum Aetolis ésse dixi cum Áleis :  
 Foris illic extra scénam fiēnt proélia. 60  
 Nam hoc paéne iniquomst, cómico chorágio  
 Conári desubito ágere nos tragoédiam.  
 Proin síquis pugnam expéctat, litis cóntrahat :  
 Valéntiorem náctus aduorsárium  
 Si erít, ego faciam ut púgnam inspectet nón bonam, 65  
 Adeo út spectare póstea omnis óderit.  
 Abeó. ualete, iúdice*s* iustíssumi  
 Domí, duellique duéllatores óptumi.

## ACTVS I.

### ERGASILVS.

Iuuentus nomen indidit Scortó mihi,  
 Eo quía inuocatus sóleo esse in conuúio.  
 Scio absurde dictum hoc dériso*res* dícere,  
 At ego áio recte. nám scortum in conuúio  
 Amátor, talos quóm iacit, sibi ínuc*at*. 5  
 Estne ínucatum scórtum an non ? planíssume.  
 Verum hércle uero nós parasiti plánius,  
 Quos númquam quisquam néque uocat neque ínuc*at* :  
 Quasi múres semper édimus alienúm cibum.  
 Vbi rés prolatae súnt, quom rus hominés eunt : 10  
 Simúl prolatae rés sunt nostris déntibus.  
 Quasi quóm caletur cócleae in occultó latent,  
 Suó sibi suco uíuont, ros si nón cadit :  
 Itém parasiti rébus prolatis latent

58 gloriosus esse neuereamini BJ. 59 esse om. BJ. dix B.  
 60 fiant B. 62 neos agere J; and Par. reads nos agere without remark.  
 64 nactus J. 68 bellique B, bellique duellares J.  
 4 ego clio B, ego dico J. inuiuiio J (con added above the line by a  
 second hand). 5 Sibi amator talos quom iacit scortum inuocat BJ, Ama-  
 tor talos quom iacit sibi inuocat Götz. 6 scortum Bent. 7 Verum hercle  
 uerum BJ, Verum hercle uero Bossc. 12 coccleae B, occleo J. 13 inuunt J

In occulto miseri, uctitant sucó suo, 15  
 Dum rúri rurant hómines quos ligúrriant.  
 Prolátis rebus párasiti uenátici  
 Canés sumus : quando rédierunt, Molóssici  
 Odiósicique et múltum incommodéstici.  
 Et híc quidem hercle, nísi qui colaphos pérpeti 20  
 Potís parasitus frángique aulas ín caput,  
 Vel éxtra portam Trígeminam ad saccum flicet.  
 Quod míhi ne eueniat nón nullum perículumst.  
 Nam póstquam meus rex ést potitus hóstium,—  
 Ita núnc belligerant Aétoli cum Áleis : 25  
 Nam Aetólia haec est : illist captus in Álide  
 Philopólemus huius Hégionis filius  
 Senís qui hic habitat : quae aédes lamentáriæ  
 Mihi súnt, quas quotiensquómque conspició, fleo—  
 Nunc híc occepit quaéstum hunc fili grátia 30  
 Inhonéstum, maxume álienum ingenió suo :  
 Hominés captiuos cónmercatur, sí queat  
 Aliquem ínuenire suóm qui mutet filium.  
 Quod quídem ego nimis quam *mísere* cupio ut ímpetret :  
 Nam ni illum recipit, níhil est quo me récipiam. 35  
 Nullást spes *in* iuuentúte : sese omnés amant.  
 Ille démum antiquis ést adulescens móribus,  
 Quoius númquam uoltum tránquillauí grátíis.  
 Condígne pater est eíus moratus móribus.  
 Nunc ád eum pergám. séd aperitur óstium, 40  
 Vnde sáturitate saépe ego exiui ébrius.

15 suo suco *B.* 17 uenatici canes (18) Sumus *BJ.* 18 quando  
 res redierunt *BJ.* Canes sumus : quando res redeunt *vel* Canes  
 sumus : quando redierunt *Bent., Fl.* 20 colaphos *J.* 21 potes *B,*  
 potest *J,* potis *Camer.* frangitque *J.* 22 Vel ire tra poram *B,*  
 Vel ire extra portam *B<sup>a</sup> J.* saccum licet *B,* saccum licet *J.* Vel  
 extra portam Trigeminam ad saccum ilicet *Fl.* 24 rex potius *J.*  
 25 Alidis *B,* alidis *J.* 26 illic est *BJ,* Illist *Fl. metri gratia.* in-  
 alide *J.* 27 Philopolomeus *B.* egionis *BJ.* 28 Seras qui *J.*  
 31 In honestum et maxime *J.* 33 qui cum mutet *BJ,* qui mutet *Sciopp.*  
 34—39 appear in *BJ* in the next scene, after line 16; restored to their place  
 by *Acidal.* 34 quam cupio *BJ,* quam *mísere* cupio *Bent.* 36 spes iuuen-  
 tutis *BJ,* spes in iuuentute *Müll.* 37 adulescens est *J.* 38 cui uis *J.*  
 uolutum tranquillauit *J.* 40 hostium *BJ.* 41 ebrios, corrected to -us *J.*

## HEGIO. LORARIVS. ERGASILVS.

- HE. Aduórte animum sis tu : istos captiuós duos  
 Herí quos emi dé praeda a quaestóribus,  
 His índito caténas singulárias,  
 Istás maiores quíbus sunt uincti démito.  
 Sinito ámbulare, sí foris, si intús uolent : 5  
 Sed uti ádseruentur mágna diligéntia.  
 Libér captiuos áuis ferae consímilis est :  
 Semél fugiundi sí datast occásio,  
 Satis ést : numquam postíllac possis préndere.  
 Lo. Omnés profecto líberi lubéntius 10  
 Sumus quám seruimus.

HE. Nón uidere ita tú quidem.

- Lo. Si nón est quod dem, méne uis dem ipse ín pedes ?  
 HE. Si déderis, erit extémplo mihi quod dém tibi.  
 Lo. Auis mé ferae consímilem faciam, ut praédicas.  
 HE. Ita ut dícis : nam si fáxis, te in caueám dabo. 15  
 Sed sátis uerborumst ; cúra quae iussi átque abi.  
 Ego íbo ad fratrem ad álios captiuós meos :  
 Visám ne nocte hac quíppiam turbáuerint.  
 Inde mé continuo récipiam rursúm domum.  
 ER. Aegrést mi hunc facere quaéstum carcerárium 20  
 Proptér sui gnati míseriam miserúm senem.  
 Sed si úllo pacto ille húc conciliari potest,  
 Vel cárnificinam hunc fácere possum pérpeti.  
 HE. Quis hic lóquitur ?

ER. Ego, qui tuó maerore máceror,

Macéscó, consenésco et tabescó miser. 25

Ossa átque pellis súm, misera macritúdine.

LORARIVS J. 2 de quaestoribus B, dequestoribus J, a quaestoribus Fl.  
 5 fores (-is) J. 6 adsentur J. 7 fere B, ferre J. 9 post illam BJ,  
 postíllac Br. 10 omnis B. luberitius J. 11 noui de re B, non  
 uidere J. 14 fere BJ. praedicisti B, predixisti J. 16 After this  
 line B and J have lines 34—39 of the last scene. 18 quipiam B, quip-  
 piam J. 19 sursum J. 22 pacto ille pacto ille J. 23 carni-  
 ficinam J. 26 miser a (originally, afterwards altered to misera) ma-  
 critudine B, misera macritudine J.



Neque úmquam quicquam mé iuuat quod edó domi :  
Foris aliquantillum étiam quod gusto íd beat.

HÆ. Ergásile, salue.

ER. Dí te bene ament, Hégio.

HÆ. Ne flé.

ER. Egone illum nón fleam ? ego non défleam 30  
Talem ádulescentem ?

HÆ. Sémper sensi filio

Meo té esse amicum et illum intellexí tibi.

ER. Tum dénique homines nóstra intellegimús bona,  
Quom quae ín potestate hábuimus ea amísimus.  
Ego, póstquam gnatus túos potitust hóstium, 35  
Expértus quanti fúerit, nunc desídero.

HÆ. Aliénus quom eius incómmodum tam aegré feras,  
Quid mé patrem par fácerest, quoi illest únicus ?

ER. Aliénus ego ? aliénus ille ? ah, Hégio,  
Numquam ístuc dixis néque animum induxís tuom : 40  
Tibi ille únicus, mi etiam único magis únicus.

HÆ. Laudó, malum quom amíci tuom ducís malum.  
Nunc hábe bonum animum.

ER. Éheu : huic illúd dolet,

Quia núnc remissus ést edundi exércitus.

HÆ. Nullúmne interea nánctu's, qui possét tibi 45  
Remíssum quem dixti ímperare exércitum ?

ER. Quid crédis ? postquam Philopolemus captúst tuos,  
Quoi obtígerat, fugitant ómnes hanc prouínciam.

27 uiuat J. 29 Ergo sile B. dii J. 30 Egon ne illum non  
fleam ? egone non B, Ego ne illum fleam, ego me non defleam J.  
31 adolescentem J. 34 Cumque B. In J the first four words of  
the line are illegible. 35 ostium B. 36 fuerint B. 40 in-  
ducti J. 42 dicis J. 43 amicum (corrected by second hand to  
animum) J. ER. Eheu ! HÆ. Huic illud dolet (the next three lines  
being continued to Hégio) BJ, ER. Eheu : huic . . . exercitus. HÆ. Nul-  
lumne etc. Br., eoi ei Bent. on Ter. Eun. iv 4. 47, approved by RL.  
45 nactus BJ. 46 dixit B, dixti J.

47, 48 Quid credis ? Fugitant omnes hanc prouinciam

Quod obtigerat postquam captus est Philopolemus tuus BJ,  
(but in J the first word in each line is illegible).

Quid credis ? postquam Philopolemus captust tuos,  
Quoi obtigerat, fugitant omnes hanc prouinciam. Br.

- HE. Non pól mirandumst fúgitare hanc prouínciam.  
 Multís et multigénéríbus opus ést tibi 50  
 Míltíbus: prímumdum ópus est Pístorénsíbus:  
 Eorúm sunt aliquot génera Pístorénsíum:  
 Opus ést Paníceis, ópus Placentínís quoque,  
 Opus Túrdetanis, ópus est Ficedulénsíbus:  
 Iam márítumi omnes mílites opus súnt tibi. 55
- ER. Vt saépe summa ingénia in occultó latent:  
 Hic quális imperátor nunc priuátus est.
- HE. Habe módo bonum animum, nam íllum confídó domum  
 In híis díebus mé reconciliássere.  
 Nam eccum híc captiuom ádulescentem Áleum 60  
 Prognátum genere súmmo et summis dítiis:  
 Hoc íllum me mutáre confídó fore.
- ER. Ita dí deaeque fáxint.
- HE. Sed num quó foras  
 Vocátus es ad cénam?
- ER. Nusquam, quód scíam.  
 Sed quíd tu id quaerís?
- HE. Quía mist natalís díes: 65  
 Proptérea te uocári ad me ad cenám uolo.
- ER. Facéte dictum.
- HE. Séd si pausillúm potes  
 Conténtus esse.
- ER. Ne perpausillúm módo:  
 Nam istóc me adsíduo uíctu delectó domi.
- HE. Age síis roga.
- ER. Emptum, nísi qui melíorem ádferet 70  
 Quae mí áttque amícis pláceat condició magís:

50 multi generibus *J.* 51 primum dum *J.* 53 Opus paniceis  
 est *BJ.* 54 tardetanis *J.* 58 habe bonum *J.* 59 reconciasse  
 vel re *J.* 60 adulescentem (adulescentē *D.*) alium *BD.*, adolescentem  
 alium *aliensem J.* 61 diuitiis *BJ.* 62 fere *corr. to fore J.* 63 dide-  
 que *B.*, dii daeque *J.* nunquo *corr. to nunquam J.* 64 es *Lamb., Bent.*  
 65 quid diu id *J.* 66 uocari ad cte ad nam uolo *B (i.e. ad me ad cenam),*  
 uocari ad cenam uolo *J.* 68 contemptus *B.*, contentus *J.* 69 istoc  
 meas si duo *B.*, istoc me assiduo *J.* 70—72 continued to *Ergas. in BJ,*  
 HE. Age sis roga. ER. Emptum *Lind.* 70 Aie *B.*, Age *J.* eptum *J.*  
 71 conditio *J.*

Quasi fúndum uendam, méis me addicam légibus.

HE. Profúndum uendis tú quidem, haud fundúm mihi.  
Sed sí uenturu's, témperi.

ER. Em, uel iam ótiumst.

HE. I módo, uenare léporem : nunc ictím tenes. 75

Nam méus scruposam uíctus conmetát uiam.

ER. Numquam ístoc uinces me, Hégio : ne póstules :  
Cum cálceatis déntibus ueniám tamen.

HE. Aspér meus uictus sánest.

ER. Sentisne éssitas ?

HE. Terréstris cenast.

ER. Sús terrestris béstias. 80

HE. Multís holeribus.

ER. Cúrato aegrotós domi.

Numquíd uis ?

HE. Venias témperi.

ER. Memorém mones.

HE. Ibo íntro atque íntus súbducam ratiúnculam,  
Quantíllum argenti mi ápod tarpessítam siet.  
Ad frátre, quo ire díxeram, mox fuero. 85

#### LORARII. CAPTIVI (PHILOCRATES. TYNDARVS).

LO. Si di ínmortales íd uoluere, uós hanc aerumnam éxe-  
qui,

Decét id pati animo aéquo : sí id faciétis, leuior lábos erit.

Domi fuístis credo líberi :

Nunc séruitus sí euénit, ei uos mórigerari mós bonust

Eámque † et erili império ingeniis uóstris lenem réddere.

Índigna digna habénda sunt, erus quae facit. 6

73 Pro fundum *J.* 74 tempori *B.* *The last half of the line illegible in J.* 75 irim *B.* *J is illegible.* 76 Non *BJ.* 77 heio *B,*  
egio *J.* 79 Sentisne? essitas *B,* Sentis ne? essitas *J.* 81 oleribus *J.*  
temperi *B,* tempori *J (cf. 74).* memores *J.* 84 trapetitam *B,*  
trapaxetam *J.* 85 iero *BJ.*

LORARII PHILOCRAATES. CAPTIVI TYNDARVS *B,* LORARII PHILOCRAATES  
TINDARVS *J.* 1 Dii dii *J.* uoluerunt *J.* erumpnam *J.* 2 aequo  
animo *J.* labor *Bent.* 4 sic euenit *J.* 5 inperio *B.* nostris *J.*

CA. Oh, oh.

Lo. Eiulatione haud opus est: oculis multam iram editis.  
In re mala animo si bono utare, adiuvat.

CA. At nos pudet quia cum catenis sumus.

Lo. At pigeat postea

Nostrium erum, si uos eximat uinculis 10

Aut solutos sinat quos argento emerit.

CA. Quid a nobis metuit? scimus nos

Nostrium officium quod est, si solutos sinat.

Lo. At fugam fingitis: sentio quam rem agitis.

CA. Nos fugiamus? quo fugiamus? 15

Lo. In patriam.

CA. Apage, haud nos id deceat

Fugitivos imitari.

Lo. Immo edepol, si erit occasio, haud dehortor.

CA. Unum exorare uos sinite nos.

Lo. Quidnam id est?

CA. Ut sine hisce arbitris atque uobis

Nobis detis locum conloquendi.

Lo. Fiat. abscedite hinc. nos concedamus huc. 20

Sed breuem orationem incipisse.

PH. Em, istuc mihi certum erat: concede huc.

Lo. Abite ab istis.

TY. Obnoxii ambo

Vobis sumus propter hanc rem, quom quae uolumus nos,

Copias atque ea facitis nos conpotes. 25

PH. Secede huc nunciam, si uidetur, procul,

Ne arbitri dicta nostra arbitrari queant

Neu permanet palam haec nostra fallacia.

7 oh oh oh B, oho hoh J (in both at the end of the preceding line).  
multa oculis multa miraculis B, multa oculis multa mira litis (with c or  
e erased between mira and litis) J, oculis multam iram editis A. Kiens  
Jahrb. 1866, p. 482. 9 catenatis B. adpigeat B. 11 At solutor J.  
sinatque quos BJ. 14 fugitis scio J. 16 patriam CA. haud nos  
deceat J. 17—19 B gives unum . . . nos and ut . . . conloquendi to  
Phil. 19 loquendi BJ, conloquendi Br. 20 uos J. 21 incipisse B.  
22 assigned to Tynd. B<sup>1</sup>. hem J. 23 is part of the preceding line  
in BJ. 24 cumque B. 25 atque Müll. 26 nunc iam BJ, nun-  
ciam Br.; Bent. remarks 'Cretici versus.' 28 Neue BJ.

Nám doli nón doli sùnt, nisi astú colas,  
 Séd malum máximum, si id palam próuenit. 30  
 Nam sí erus tu mi es átque ego me tuom ésse seruom  
 adsímulo,  
 Tamen uíso opust, cautóst opus, ut hoc sóbrie sineque  
 árbitris  
 Adcúrate agátur, docte ét diligénter.  
 Tanta íncepta rés est: haud sómniculóse hoc  
 Agúndumst.

TY. Ero út me uolés esse.

PH. Spéro. 35

TY. Nam tú nunc uidés pro tuó caro cápíte  
 Carum ófferre mé meum capút uilitáti.

PH.†Scio.

TY. At scire memento, quando id quod uoles habebis.

Nám fere máxuma hunc párs morem hominés habent:  
 Quod sibi uolunt, dum id ímpetrant 40

Boní sunt: sed úbi iam penés sese habént,  
 Éx bonis péssumi et fráúdulentíssumi  
 Fiunt. nunc út mihi té uolo esse autómo.

†Quod tibi suadeam, suadeam meo patri.

PH. Pól ego te, si aúdeam, meúm patrem nóminem: 45  
 Nám secundúm patrem tú's pater próxumus.

TY. Aúdio.

PH. Et proptérea saepiús te ut memínaris moneo:

Nón ego erus tibi, sed seruos súm. nunc obsecró te hoc  
 unum:

Quóniam nobis di ínmortales ánimum ostenderúnt suom,  
 Vt qui erum me tibi fuisse átque ésse nunc conseruóm  
 uelint: 50

31 mihi es tu B, mihi estu D, J is illegible, tu mihi's Herm. asim-  
 ulo J. 33 Accurate hoc agatur B and J (?). 34 incoepares B.  
 37 me Bent., Herm. uilitate J. 38 TY. Scio PH. At BJ (the  
 speakers changed by Guyet). 39 pars morem hunc BJ, hunc pars mor-  
 em Br. 40 Quod sibi uolunt belongs to the preceding line in BJ.  
 40, 41 dum id . . . habent is one line in BJ. 43 Sunt BJ, Fiunt  
 Herm. autumno J. 44 suadeam sua deam B. 45 si te BJ.  
 48 tehoc J. 49 dii J. 50 erunt B, herum J.

Quód antehac pro iure ímperitabam meó, nunc te oro pér  
precem,

Pér fortunam incértam et per mei te érga bonitatém  
patris

Pér conseruitiúm commune, quód hostica eueníť manu,  
Né me secus honóre honestes, quám quom seruibás mihi,  
Átque ut qui fuerís et qui nunc sís meminisse ut mémineris.

TY. Scío quidem me té esse nunc et té esse me. 56

PH. Em istuc sí potes

Mémoriter meminísse, inest spes nóbis in hac astúťia.

SENEX (HEGIO). EIDEM (PHILOCRATES. TYNDARVS).

HE. Iam égo reuortar íntro, si ex his quae uolo exquisíuero.

Vbi sunt isti, quós ante aedis iússi huc produci foras?

PH. Édepol tibi ne in quaestióne essémus cautum intéllego:

Íta uinclis custódiisque círcummoenití sumus.

HE. Qui cauet ne decípiatur, uíx cauet, quom etiám cauet. 5

Étiam quom caússe ratus est, saepe is cautor cáptus est.

Án uero non iústa causast út uos seruem sédulo,

Quós tam grandi sím mercatus praésenti pecúnia?

PH. Néque pol tibi nos, quía nos seruas, aéquomst uitio uórttere,

Néque te nobis, sí abeamus hínc, si fuat occásio. 10

HE. Vt uos hic, itidem íllic apud uos méus seruatur fílius.

PH. Cáptus est?

HE. Ita.

PH. Nón igitur nos sóli ignaui fúimus.

HE. Sécede huc: nam súnť quae ex te sólo scitarí uolo,

Quárum rerum té falsilocum míhi esse nolo.

PH. Nón ero,

53 Perque BJ, Per Lind., Both. 54 seruiebas BJ. 56 Hem J.  
potest B. 57 menisse J.

SENEX HEGIO PHILOCR' EIDEM TYNDARVS B, EGIO SENEX PHILO-  
CRATES. ET IDEM TYNDARVS J. 1 exquisi uero J. 2 produci (3) Foras  
edepol BJ. 3 ne quaestione (corr. to ne in quaestione) B<sup>1</sup>, nequaestione J.  
intelligo J. 4 uinclis B. circum moeniti J. 5 cauet me  
decipiat J. 8 presentia pecunia J. 9 equom stultio vertere J.  
11 apud J. 12 ignari B<sup>1</sup>, ingnaui B<sup>2</sup>, igitari J. 13 solio J.

Quód sciam : si quíd nescibo, id néscium tradám tibi. 15

TY. Núnc senex est ín tonstrina : núnc iam cultros ádtinet.

Ne íd quidem inuolúcri inicere uóluit, uestem ut ne  
ínquinet.

Séd utrum strictimne ádtonsurum dícam esse an per péc-  
tinem

Néscio : uerúm si frugist, úsque admutilabít probe.

HE. Quíd tu ? seruosne ésse an liber máuelis, memorá mihi. 20

PH. Próximum quod sít bono quodque á malo longíssume,  
Íd uolo : quamquám non multum fuit molesta séruitus  
Néc mihi secus erát quam si essem fámiliaris fílius.

TY. Eúgepae : Thalém talento nón emam Milésium :

Nam ád sapientiam húius *ille* nímius nugatór fuit. 25  
Vt facete orátionem ad séruitutem cóntulit.

HE. Quó de genere gnátust illic Phlócrates ?

PH. Polyplúsio,

Quód genus illist ún timerens atque honoratíssimum.

HE. Quíd ipse hic ? quo honórest illic ?

PH. Súmme atque ab summís uiris.

HE. Tum ígitur ei quom ín illis tanta grátia est, ut praédicas,  
Quíd diuitiae, sún timerne optimae ?

PH. Vnde éxcoquat sebúm senex. 31

HE. Quíd pater ? uiuítne ?

PH. Viuom, quom índe abimus, líquimus :

Núnc uiuatne nécne, id Orcum scíre oportet scílicet.

TY. Sálua res est : philosophatur quóque iam, non mendáx  
modest.

HE. Quíd erat ei nomén ?

PH. Thensaurochrysonicochrysidés. 35

15 id quod nesciui J. 16 Eg' Nunc etc. J. 17 inuol-  
uere BJ, inuolucris Lind. 18 PH. Nescio J. admutila labit B. 21 is  
continued to Hegio in J. bonum J. 22 PH. Id uolo J. 23 esse J.  
24 Eg' Euge potalem J (over which is written vel ob), TY. Euge petale tan-  
lento B. 25 ille, Camer. 26 facere J. 27 natus BJ. Poly-  
phrusio J. 28 illic est BJ, illi Both. 29 Quod J. 30 Aleis BJ,  
illis Br. 31 suntne optime B, sunt ne optumae J, optimae Lamb., Bent.  
seum J. 32 Eidem (!) J. abiimus BJ, abimus Both. 33 uiuat  
necne BJ, uiuatne Both. idortum J. 34 Eg' Salua J. 35 Quod  
(continued to the last speaker) J. Thensauro chrysonico chrusides B,  
Thensauro crysonico crisides J.

HE. Videlicet propter diuitias inditum id nomén quasist ?

PH. Immo edepol propter auaritiam ipsíus atque audáciam.  
Nam ille quidem Theodóromedes fúit germano nómine.

HE. Quid tu ais ? tenáxne pater est éius ?

PH. Immo edepol pértinax :

Quín etiam ut magis nóscas, genio súo ubi quando  
sácrificat, 40

Ád rem diuinám quibus est opus Sámiis uasis útitur,  
Né ipse genius súbrupiat : proinde áliis ut credát uide.

HE. Séquere hac me igitur. eádem ego ex hoc quae uolo  
exquisíuero.

Philocrates, hic fécit hominem frúgi ut facere opórtuit.

Nám ego ex hoc quo génere gnatus sis scio : hic fassúst  
mihi. 45

Haéc tu eadem si cónfiteri úis, tua *ex re* féceris,

Quae tamen scito scíre me ex hoc.

TY. Fécit officium híc suom,

Quóm tibist conféssus uerum, quámquam uolui sédulo

Meám nobilitatem óccultare et génus et diuitiás meas,

Hégio : nunc quándo patriam et líbertatem pérdidi, 50

Nón ego istunc me pótius quam te métuere aequom cénseo.

Vís hostilis cum ístoc fecit meas opes aequábilis.

Mémini quom dicto haúd audebat : fácto nunc laedát licet.

Séd uiden ? fortúna humana fingit artatque út lubet.

Mé qui liber fúeram seruom fécit, e summo ínfumum : 55

Qui ímperare insuéram, nunc altérius imperio óbsequor.

Ét quidem si proinde ut ipse fui ímperator fámiliae

Hábeam dominum, nón uerear ne iniúste aut grauiter mi  
ímperet.

Hégio, hoc te mónitum, nisi forte ípse non uis, uólueram.

HE. Lóquere audacter.

TY. Tam égo fui ante líber quam gnátus tuos. 60

36, 37 continued to Phil. in J.

37 auariciam ipsius audaciam J.

38 illic B, illi J, ille Gepp.

theodoro medes J.

39 eius est J.

41 vasis J.

42 subripiat B, surripiat J.

alius et J.

43 exquaesiuro B. 46 tua ex re Br. 47 scio scire BJ, scito Cod. Min.

48 quamquam Lamb., Bent.

50 nunc patriam J.

52 aequabiles J.

54 fortuna J. 55 infimum BJ.

59 Heio B.



Tám mihi quam illi libertatem hostilis eripuit manus.  
Tám ille apud nos séruit, quam ego núnc hic apud te  
séruio.

Ést profecto déus, qui quae nos gérimus auditque ét uidet.  
Ís, uti tu me hic hábueris, proinde illum illic curáuerit.  
Béne merenti béne profuerit, mále merenti pár erit. 65  
Quám tu filiúm tuom, tam patér me meus desíderat.

HE. Mémini ego istuc. séd faterin éadem quae hic fassúst  
mihi ?

TY. Égo patri meo ésse fateor súmmas diuitiás domi  
Méque summo génere gnatum. séd te obtestor, Hégio,  
Né tuom animum auáriorem fáxint diuitiaé meae, 70  
Né patri, tam etsi únicus sum, *esse e re* uideatúr magis,  
Mé saturum seruíre apud te súmptu et uestitú tuo  
Pótius quam illi, ubi mínime honestumst, méndicantem  
uíuere.

HE. [Ego uirtute deum et maiorum nostrum diues sum satis.]  
Nón ego omninó lucrum omne esse útile homini exíst-  
umo. 75

Scío ego, multos iám lucrum lutuléntos homines réddidit :  
Ést etiam ubi profécto damnum praestet facere quám  
lucrum.

Ódi ego aurum : múlta multis saépe suasit pérperam.  
Núnc hoc animum aduórte, ut ea quae séntio paritér scias.  
Filius meus illic apud uos séruit captus Álide : 80  
Eúm si reddis míhi, praeterea únum nummum né duis :  
Ét te et hunc amíttam hinc : alio pácto abire nón potes.

TY. Óptumum atque aequíssumum oras óptumusque hominum  
és homo.

Séd is priuatam séruitutem séruit illi an públicam ?

HE. Priuatam medicí Menarchi.

PH. Pól hic quidem huius ést cliuens : 85

62 apud J. 63 quique nos BJ. 66 parer J. 67 istoc BDJ.  
69 obtestor J. 70 animum tuum J. 71 tam et si J. decere BJ,  
*esse e re Bent.* (who first proposed *e re esse*, and then altered the order), Müll.  
72 apud J. 73 illi uel illo J. honestu est B. 74 uirtutem J.  
75 omnem J. 76 luculentos J. 77 dampnum J. 79 aduortite B.  
83 homo es B. 85 Ty. Pol B, Eg. Pol J, PH. Pol Lind. clienius J.

Tam hóc quidem tibi in procliui, quam ímber est, quandó  
pluit.

HE. Fác is homo ut redimátur.

TY. Faciam, séd te id oro, Hégio.

HE. Quíd uis? dum ab re né quid ores, fáciam.

TY. Ausculta, túm scies.

Égo me amitti, dónicum ille huc rédierit, non póstulo:  
Vérum, te quaeso, aestumatum hunc míhi des, quem  
mittam ad patrem, 90

Vt is homo redimátur illi.

HE. Immo álium potius mísero

Hínc, ubi erunt indútiae, illuc, tuóm qui conueniát patrem,  
Quí tua quae tu iússeris mandáta ita ut uelis pérferat.

TY. Át nihil est ignótum ad illum míttre: operam lúseris.

Húnc mitte, hic transáctum reddet ómne, si illuc uéne-  
rit. 95

Néc quemquam fidéliorem néque quói plus credát potes  
Míttre ad eum, néq qui magis sit séruos ex senténtia,  
Néque adeo quói tuóm concredat fílium hodie audácius.  
Né uereare: meó periclo húius ego experiár fidem 99  
Frétus ingenio éfús, quod me esse scít sese erga béneuolum.

HE. Míttam equidem istunc aestumatum tuá fide, si ús.

TY. Volo:

Quám citissumé potest, tam hoc cédere ad factúm uolo.

HE. Númquae causast quín, si ille huc non rédeat, uigintí minas  
Míhi des pro illo?

TY. Óptume immo.

HE. Sóluite istum núnciam,

Átque utrumque.

TY. Dí tibi omnes ómnia optata ófferant, 105

86 inproclue B, inprodiui? J. 87 redimatur? J. oro, O Hegio  
Bent. 88 scias B. 89 donec cum BJ. 90 queso ut aestumatum B,  
quaeso ut aestimatum J, quaeso aestumatum Lind., Fl. 91 illic Eg.  
initio J. 92 conuenit BJ, conueniat Cod. Min. 94 oper am (with  
an erasure) J. 95 omne transactum reddet BJ, t.r.o Both. 98 cui  
suum J. 99 periculo B, perido (corr. to -clo) J. uice fidem B, fidem  
uel uicem J. 100 erga se B, erga sese J, sese erga Bent. beniuolum BJ.  
101 istum BJ, istunc Camer., Bent. aestymatum B. 102 credere J.  
104 optima B. nunc iam BJ, nunciam Br. 105 dii J. offerant Fl.

Quóm me tanto honóre honestasquómque ex uinclis éximis.  
Hóc quidem haud moléstumst, iam quod cóllus collarí  
caret.

HE. Quód bonis benefít beneficium, grátia ea grauidást bonis.  
Núnc tu illum si illo és missurus, díce, monstra, praécipe,  
Quae ád patrem uis núntiari. uín uocem huc ad té?

TY. Voca. 110

HE. Quae rés bene uortat míhi meoque fílio  
Vobísque: uolt te nóuos erus operám dare  
Tuo uéteri domino, quód is uelit, fidéliter.  
Nam ego te aéstumatum huíc dedi uigintí minis:  
Hic autem te ait míttre hinc uelle ád patrem, 5  
Meum ut ílic redimat fílium, mutátio  
Intér me atque illum ut nóstris fiat fíliis.

PH. Vtróque uorsum réctumst ingeniúm meum,  
Ad te átque *ad* illum: pró rota me utí licet.  
Vel ego húc uel illuc uórtar, quo imperábitis. 10

HE. Tuté tibi tuopte ingénio prodes plúrumum,  
Quom séruitutem íta fers ut ferrí decet.  
Sequere: ém tibi hominem.

TY. Grátiam habeo tibi,

Quom cópíam istam mi ét potestatém facis,  
Vt ego ád parentis hunc remittam núntium, 15  
Qui mé quid rerum hic ágitem et quid fierí uelim,  
Patri meo ordine ómnem rem illuc pérferat.  
Nunc íta conuenit ínter me atque hunc, Týndare,  
Vt te aéstumatum in Álidem mittam ád patrem:  
Si nón rebitas húc, ut uigintí minas 20  
Dem pró te.

106 uinclis *J*.

107 collaria *B*, collararia (*corr. to* collaria) *J*.

108 *continued to Tynd. in J.* bene sit *J*. 109 Hunc tu illum *B*<sup>1</sup>,  
illum *B*<sup>2</sup>, *Eg.* Nunc tu illum *J*. díce demonstra *BJ*.

*Heading of a new Scene in BJ: HEGIO (EGIO J) SENEX. PHILOCRATES*  
*ADOLESCENS. TYNDARVS (TINDARVS J) SERVVS.* 11 tibi a  
tuopte *B*, tibi ea tuopte *DJ*, tibi tuopte *Fl.* prode *J*. 13 hem *J*.  
14 míhi *B*, míhi *J*. 15 ad parentes meos *B*, ad parentes *J*. nun-  
cium *J*. 17 rem *is added by the first hand in the margin in B*.  
18 tindare *J*. 19 alide *B*.

PH. Recte cónuenisse séntio.

Nam páter expectat aut me aut aliquem núnctium,  
Qui hinc ad se ueniat.

TY. Érgo animum aduortás uolo,

Quae núnctiare hinc té uolo in patriam ad patrem.

PH. Philocrates, ut adhúc locorum féci, faciam sédulo, 25

Út potissumúm quod in rem récte conducát tuam  
Íd petam sempér sequarque córde et animo ac uíribus.

TY. Fácis ita ut te fácere oportet: núnc animum aduortás uolo.

Ómnium primúm salutem dícito matri ét patri

Ét cognatis ét si quem alium béneuolentem uideris: · 30

Me híc ualere et séruitutem séruire huic homini óptumo,

Quí me honore honéstiozem sémpér fecit ét facit.

PH. Ístuc ne praecípias, facile mémoria meminí tamen.

TY. Nam équidem nisi quod cústodem habeo líberum me  
esse árbitor.

Dícito patrí, quo pacto míhi cum hoc conuénierit 35

De húius filió.

PH. Quae memini, móra merast monérier.

TY. Út eum redimat ét remittat nóstrum huc amborúm uicem.

PH. Méminero.

HE. At quam primúm: istuc in rem utriquest  
máxume.

PH. Nón tuom tu mágis uidere quam ille suom gnatúm cupit.

HE. Méus mihi, suos quoíquest carus.

PH. Núm quid aliud uís patri 40

Núnctiari?

TY. [Me hic ualere et tute audacter dicito,

Tyndare, inter] Nós fuisse ingénio haud discordábili,

Néque te conmeruísse culpam néque te aduorsatúm mihi,

24 nunciare *J.* 25 philocrates PH. ut *B.* *J* is illegible here.  
27 id petam id persequarque *B.* in *J* nothing before persequarque is  
legible; Id petam semper sequarque *Br.* atque auribus *B.* atque  
uiribus *J.* 30 et quem *J.* 33 precias *B.*, . . . cipias *J.* memini  
TI. tamen *J.* 34 quidem *BJ*, equidem *Lind.* 36 mora me est *J.*  
38 primum poteris istuc *BJ*, primum istuc *Bent.*, *Lind.* 40—46 are six  
lines, instead of seven in *BJ*, the last words in *J* being nuntiari, fuisse,  
culpam, morem, te, sciet, respectively. 40 Nunquid *J.* 43 me  
aduorsatum tibi *BJ*, te aduorsatum mihi *Br.*

Béneque ero gessísse morem in tántis aerumnís tamen,  
 Néque me[d] umquam déseruisse té neque factis néque fide  
 Rébus in dubiís, egenis. haéc pater quandó sciet, 46  
 Týndare, ut fuerís animatus érga suom gnatum átque se.  
 Númquam erit tam auárus, quin te grátiis mittát manu.  
 Ét mea opera, si hínc rebíto, fáciám ut faciat fácilius :  
 Náám tua opera et cómitate et uirtute et sapiéntia 50  
 Fécisti ut redíre liceat ád parentis dénuo,  
 Quóm apud hunc conféssus es et génus et diuitiás meas :  
 Quó pacto emisísti e uinclis túom erum tua sapiéntia.

PH. Féci ego ita ut conmémoras, et te méminisse id grátumst  
 mihi. 54

*Sed* merito tibi ea éuenerunt á me. nam nunc, Philocrates,  
 Sí ego item memorém quae me erga múlta fecisti bene,  
 Nóx diem adimat : nám si seruos mi ésses, nihilo sétius  
 Óbsequiosus míhi fuisti sémper.

HE. Di uostrám fidem,  
 Hóminum ingenium líberale ! ut lácrumas excutiúnt mihi.  
 Vídeas corde amáre inter se : quántis suom erum laúdibus  
 Séruos conlaudáuit. 61

TY. *Edepol* ístic me haud centénsumam  
 Pártem laudat, quam ípse meritust út laudetur laúdibus.

HE. Érgo quom optumé fecisti, núnc adest occásio  
 Bénefacta cumuláre, ut erga hunc rém geras fidéliter.

PH. Mágis non factum póssum uelle quam ópera experiar  
 pérsequi : 65

Íd ut scias, Iouém supremum téstem laudo, Hégio,

44 erumpnis J. 45 med B, me J. 48 gratis emittat B (*according to Pareus*) J, gratiis mittat Lind., Gepp. 53 uinclis BJ, uinclis Lamb., Bent. 54 Feciisti J. ista BJ, ita Fl. 55 Sed Br. 57 seruus meus cases BJ, seruos mi esses Bent., Lind. 58 Mihi (michi J) obsequiosus semper fuisti BJ, Obs. m. f. s. Both. dii J. 59 hominum ingenium belongs to the preceding line in BJ; and similarly the first two words in the next line. 60 quantis laudibus suum erum B, quantis laudauit suum herum seruus J, quantis suom erum laudibus Bent., Br. 61 Collaudauit PHIL. Pol J (a new line). 62 Partem belongs to the preceding line in BJ. 63 optune J. 66 uti B. suppreum B. testem do Hegio B, testem do Egio J, testem laudo Egio Nonius, testem laudo O Hegio Bent.

Me infidelem nón futurum Philocrati.

HE. Probus és homo.

PH. Néc me secus umquam eí facturum quicquam quam memét mihi.

TY. Ístaec dicta te éxpedire et óperis et factís uolo,  
Ét quo minus dixí quam uolui dé te, animum aduortás  
uolo 70

Átque horum uerbórum causa cáue tu mi iratús fuas.

Séd, te quaeso, cógitato hinc meá fide mittí domum

Te aéstumatum et méam esse uitam hic pró te positam  
pígnori,

Né tu me ignorés, quom extemplo meo é conspectu  
abscésseris,

Quóm me seruom in séruitute pró te hic relíqueris, 75

Túque te pro líbero esse dúcas, pignus déseras,

Néque des operam pró me ut huius réducem facias fílium.

Scíto te hinc mínis uiginti aéstumatum míttier.

Fác fidelis síis fideli, cáue fidem fluxám geras.

Nám pater, scio, fáciat quae illum fácere oportet ómnia. 80

Sérua tibi in perpétuom amicum me átque hunc inuentum  
ínueni.

Haéc per dexterám tuam te délixtera retinéns manu

Óbsecro, infidélior mi né fuas quam ego súm tibi.

Tú hoc age: tu míhi erus nunc es, tú patronus, tú pater:

Tíbi commendo spés opesque meás.

PH. Mandauistí satis. 85

Sátin habes, mandáta quae sunt fácta si referó?

TY. Satis.

PH. Ét tua et tua húc ornatus réueniam ex senténtia.

Númquid aliud?

TY. Vt quam primum póssis redeas.

PH. Rés monet.

67 probu es *J.* 68 facturum quam *J.* 69 experire *B*<sup>1</sup>, experiri  
*B*<sup>1</sup>*J.*, expedire *Fl.* opera *J.* 70 quo *B*, quod *J.* 71 horunc *B.*  
caueto mihi *B*, caueto michi *J.*, caue tu *Bent.*, *Both.* 72 hinc te  
mea *BJ*, hinc mea *Camer.*, *Bent.* 76 desideras *BJ*, deseras *Ed. Prin.*,  
*Camer.* 77 Atquae des *J.* 81 Seruo (*corrected to Serua*) *J.*  
82 tua te *J.* 83 mi me fuas *J.* 87 Et tua huc ornatus reueueniam *J.*

HE. Séquere me, uiaticum ut dem á trapezitá tibi :

Eádem opera a praetóre sumam sýngraphum.

TY. Quem sýngraphum ? 90

HE. Quem híc ferat secum ád legionem, hinc íre huic ut liceát domum.

Tu íntro abi.

TY. Bene ámbulato.

PH. Béne uale.

HE. Edepol rém meam

Cónstabiliui, quom illos emi dé praeda a quaestóribus.

Éxpediui ex séruitute fílium, si dís placet.

Át etiam dubitáui hosce homines émerem an non emerém  
diu. 95

Séruate istum súltis intus, sérui, ne quoquám pedem

Écferat sine cústodela. *íám* ego apparebó domi,

Ad fratrem modo † captiuos alios inuiso meos.

Eádem percontábor, ecqui hunc ádulescentem nóuerit.

Séquere tu : te ut ámittam, ei rei prínum praeuortí  
uolo. 100

## ACTVS II.

### ERGASILVS.

Miser homost, qui ipsús sibi quod edit quaérit et id aegre  
ínuenit.

Séd illest miseriór, qui et aegre quaérit et nihil ínuenit.

Ílle miserrumus ést, qui, quom esse cúpidust, quod edit nóñ  
habet.

Nam hércle ego huic dié, si liceat, óculos ecfodiám lubens :

89 trapazeta J.

90 sumas singraphum J.

93 illum J.

94 diis J. 95 hos BJ, hosce E. Becker. 96 stultis B. 97 efferat J.  
custode ego BJ, custodela Both., iam Camer. 99 percuntabor J.

ecquis B, ecquis adolescentem J, ecqui FL. 100 Sequere tute ut J.

B has the letters DV (Diverbium) superscribed. 1 ipse BJ, ipsus FL.

3 cupit BJ, cupidust FL in Jahrb. 1870, p. 431, cupiat Bent. edat J.

4 diei BJ, die FL. effodiam J.

Ita malignitáte oneravit ómnis mortalís mihi. 5  
 Néque ieiuníosiorem néc magis ecfertúm fame  
 Vídí nec quói mínus procedat quídquid facere occéperit :  
 Ita uenter guttúrque resident ésurialis férias.  
 Ílicet parasíticæ arti máxumam malám crucem :  
 Ita iuuentus iám ridiculos ínopes ab se ségregat. 10  
 Níl morantur iám Lacones úni subsellí uiros,  
 Plágitatidas, quíbus sunt uerba síne penu et pecúnia.  
 Eós requirunt, quí, lubenter, quom éderint, reddánt domi.  
 Ípsi obsonant, quæ parasitorum ánte erat prouíncia.  
 Ípsi de foró tam aperto cápíte ad lenonés eunt, 15  
 Quam ín tribu apérto capite sóntis condemnánt reos,  
 Néque ridiculos iám terunci fáciunt. sese omnés amant.  
 Nám *ego* ut dudum hinc ábii, accessi ad ádulescentis ín foro :  
 ‘Sáluete’ inquam : ‘quo ímus una ad prándium?’ atque illí  
 tacent. 19  
 ‘Quís agit hoc, aut quís profitetur?’ inquam: quasi mutí silent,  
 Néque me rident. ‘úbi cenamus?’ inquam atque illi—ábnuont.  
 Díco unum ridículum dictum dé dictis, melióribus,  
 Quíbus solebam ménstrualis épulas ante adipíscier :  
 Némó ridet. scíui extemplo rém de conpécto geri.  
 Né canem quidem ínritatam uóluit quisquam imitárier, 25  
 Sátem, si non árriderent, déntis ut restríngerent.  
 Ábeo ab illis, póstquam uideo mé sic ludificárier.  
 Pérgo ad alios, uénio ad alios, deínde ad alios : úna res.  
 Ómnes *de* conpécto rem agunt, quási in Velabro oleárii.  
 [Nunc redeo inde, quoniam me ibi uideo ludificarier.] 30  
 Ítem alii parasíti frustra obámbulabant ín foro.  
 Núnc barbarica lége certumst iús meum omne pérsequi.

5 honerauerit *J.* 6 Nequæ *J.* neque magis effractum *J.*  
 7 qui *B.* cui *J.* occépit *J.* 8 Itaque *BJ.* Ita *Bent., Both.* 9 Licet *J.*  
 10 inopesque ab sese (*absese J.*) segregat *BJ.* inopesque ab se segregat  
*Camer., Bent.* 11 Nihil *BJ.* 13 libenter comederint *B.* libenter cum  
 ederint *J.* 14 opsonant *B.* 16 contempnant *B.* condemnant *J.* 17 tam  
 terunci *BJ.* 18 *ego Seyffert.* adadolescentes *J.* 19 una inquam  
 ad *BJ.* una ad *Bent., Both.* 20 profiteor (*corrected above the line to -etur*)  
 inquam? *J.* 24 compacto *BJ.* 25 Nei *J.* 29 Omnes com-  
 pacto *BJ.* de conpécto *Fl.* 30 indeinde cum *J.* (*the line bracketed by Fl.*)



Quí concilium iniére, quo nos uictu et uita próhibeant,  
 Ís diem dicam, ínrogabo múltam, ut mihi cenás decem  
 Meo árbitratu dént, quom cara annóna sit. sic égero. 35  
 Núnc ibo ad portum hínc. est illic mi úna spes cenática :  
 Si éa decolabít, redibo huc ád senem ad cenam áasperam.

---

HEGIO. (ARISTOPHONTES.)

Quid est suáuius quam bene rém gerere  
 Bonó publicó, sicut égo feci herí, quom  
 Emi hósce homines. ubi quísque uident  
 Eúnt obuiám gratulánturque eám rem.  
 Itá me miserúm restitándo, retinéndo 5  
 Lassúm reddidérunt :

Vix éx gratulándo misér iam eminébam.  
 Tandem ábii ad praetórem. ibí uix requiéui,

Rogó syngraphúm :

Datúr mi ilicó :

Dedí Tyndaró.

Ille ábiit domúm :

Inde flico praeuórtor

Domúm, postquam id áctumst.

Eo protinus ad fratrem, †inde abii mei ubi sunt alii captiui :  
 Rogo Philocratem ex Alide ecquis omnium 16  
 Nouerit ; tandem hic exclamat, eum sibi esse sodalem :  
 Dico esse eum apud me ; hic extemplo orat obsecratque,  
 Eum sibi ut liceat uidere ; iussi ilico hunc exsolui. Nunc tu  
 sequere me,

Vt quod me orauisti impetres, eum hominem ut conuenias. 20

---

33 quos *J.* prohibebant *J.* 34 His *BJ*, Is *Fl.* 37 decollabit *BJ*.

1—14 make eight lines in *BJ*, ending with the words heri, obuiam, restit-  
 ando, reddiderunt, eminebam, requieui, domum, actumst respectively.  
 3 enim hosce *J.* 5 retinendoque *BJ*, retinendo *Fl.* 8 habii *J.* ubi *J.*  
 11 detyndaro *J.* 13 reuortor *B.* 16 phylocratem et alide *J.*  
 17 Nouerit hic (si aristophon written over the line) *J.* 18 eum esse *J.*

## TYNDARVS.

Nunc illud est, quom mé fuisse quam ésse nimio máuelim :  
 Nunc spés opes auxíliæ a me ségregant spernúntque se.  
 Hic ille est dies, quom núllo uitæ meæ salus sperábilis :  
 Neque aúxilium *mi* est néque adeo spes, quæ *mi* hunc aspellát  
 metum :

[Nec mendaciis subdolis mihi usquam mantellumst meis.] 5  
 Nec sýcophantiis nec fucis úllum mantellum ób uiamst.  
 Neque déprecatíó perfidiis meis nec malefactís fugast.  
 Nec cónfidentiae úsquam hospitiumst néc deuorticulúm dolis.  
 Opérta quæ fuére aperta súnť, patent præstígiæ.  
 †Omnis res palamst : neque de hac re negotiumst, 10  
 Quín male occidam óppetamque péstem eri uicem *et* meam.  
 Pérdidit me Arístophontes híc, qui intro uenít modo :  
 Ís me nouit, ís sodalis Philocrati et cognátus est.  
 Neque íam Salus seruáre, si uolt, mé potest : nec cópiast  
 Nisi si áliquam corde máchinor astútiam. 15  
 Quám, malum ? quid máchiner ? quid cónminiscar ? Máxumas  
 †Nugas, ineptias incipisso : haereo.

## HEGIO. TYNDARVS. ARISTOPHONTES.

HE. Quo illúm nunc hominem prórípuisse fóras se dicam ex  
 aédibus ?

TY. Núnc enim uero ego óccidi : eunt ad te hóstes, Tyndare !  
*Ei mihi !*

Quíd loquar ? quid fábulabor ? quíd negabo aut quíd fatebor ?

Res ómnis in incertó sitast : quid rébus confidám meis ?

Vtinám te di prius pérderent, quam pérísti e patriá tua, 5

1 nemo *J.* 2 spernuntque me *BJ.* 4 exilium exitio est *BJ.*  
 auxilium *mi* est *Bent. ad Ter. Haut.* II 3. 20. hunc mihi *B.* mihi  
 hunc *J.* 6 Ne *B.* sicophantiis *J.* 7 Neque precatio *J.* 8 diuort-  
 iculum *B.* diuerticulum *J.* 9 Opera *J.* 11 meamque *BJ.* et  
 meam *Bent.* 12 Aristophontis *B.* astrophontes *J.* qui uenit modo  
 intro *BJ.* qui intro uenit modo *Camer.* 16 qua *B.* cominiscar *J.*  
 17 incipisse *B.* incepisse *J.*

2 *Ei mihi Lind.* 3 fatebor mihi *BJ.* fatebor *Lind.* 5 dii *J.*

Aristophontes, qui ex parata re inparatam omnem facis.

Occisast haec res, nisi reperio atrocem mi aliquam astutiam.

HE. Sequere: em tibi hominem, adi atque adloquere.

TY. Quis homost me hominum miserior?

AR. Quid istuc est, quod meos te dicam fugitare oculos,  
Tyndare, 9

Proque ignoto me aspernari, quasi me numquam noveris?

Equidem tam sum servus quam tu, etsi ego domi liber fui,

Tu usque a puero servitutem serviisti in Alide.

HE. Edepol minime miror, si te fugitat aut oculos tuos

Aut si te odit, qui istum appelles Tyndarum pro Philocrate.

TY. Hegio, hic homo rabiosus habitus est in Alide: 15

Né tu quod istic fabuletur auris inmittas tuas.

Nam istic hastis insectatus est domi matrem et patrem,

Et illic isti qui sputatur morbus interdum uenit.

Proin tu ab istoc procul recedas.

HE. Vltro istum a me.

AR. Ain, uerbero,

Me rabiosum atque insectatum esse hastis meum memoras

patrem? 20

Et eum morbum mi esse, ut qui me opus sit insputari?

HE. Né uerere, multos iste morbus homines macerat,

Quibus insputari saluti fuit atque is profuit.

AR. Quid, tu autem etiam huic credis?

HE. Quid ego credam huic?

AR. Insanum esse me.

TY. Viden tu hunc, quam inimico uultu intuitur? concedi

optumumst, 25

Hegio: fit quod ego dixi: gliscit rabies: caue tibi.

HE. Credidi esse insanum extemplo, ubi te appellauit Tyndarum.

TY. Quin suum ipse interdum ignorat nomen neque scit qui  
siet.

6 imperatam B. 8 hem J. 11 sem seruus J. et sego J.  
12 usquam J. 13 is si te J. 19 abstoc J. 23 his BJ,  
is Lind. 24 Quid credam J. 25 intuetur BJ, intuitur Bent.,  
Both. optumum est J. 26 quod tibi ego dixi BJ, quod ego dixi Fl.  
28 Quia B, Quid J (?). scit quid siet J.

HE. Át etiam te suóm sodalem esse asbat.

TY. Haud uidí magis :

Ét quidem Alcmaeo átte Orestes ét Lycurgus póstea 30  
Vna opera mihi súnt sodales qua íste.

AR. At etiam, fúrcifer,

Mále loqui mi audés ? non ego te nóui ?

HE. Pol planum íd quidemst,

Nón nouisse, qui ístum appelles Týndarum pro Phlócrate.  
Quém uides, eum ignóras: illum nóminas, quem nón uides.

AR. Ímmo iste eum sese aít qui non est, ésse et qui ueróst  
negat. 35

TY. Tu énim repertu's, Phlócratem qui súperes ueriuérbio.

AR. Pól, ego ut rem uideó, tu inuentu's, uéra uanítúdine  
Quí conuincas. séd quaeso hercle agedum áspice ad me.

TY. Em.

AR. Díe modo,

Té negas *tu* Týndarum esse ?

TY. Négo inquam.

AR. Tun te Phlócratem

Ésse ais ?

TY. Ego inquam.

AR. Túne huic credis ?

HE. Plús quidem quam tibi aút mihi :

Nam ílle quidem, quem tú esse hunc memoras, hódie  
hinc abiit Álidem 41

Ád patrem huius.

AR. Quém patrem, qui séruos est ?

TY. Et tú quidem

Séruos es, libér fuisti : et égo me confidó fore,

Si húius huc reconciliasso in líbertatem fílium. 44

AR. Quid ais, fúrcifér ? tun memoras gnátum te *esse* líberum ?

29 aiebat *J.* audiui di magis *J.* 30 Alcmeus *BJ*, Alcmaeo  
*Lachmann on Lucr. p. 162.* aque orestes *J.* ligurgus *BJ.* 32 Male  
mihi loqui mihi *B.* phanum *J.* 33 qui appellas *J.* 35 aut *J.*  
36 repertus *BJ.* ueri uerbio *J.* 37 inuentus *BJ.* 38 adme dic  
modo *J.* 39 *tu* *Uss.* AR. tute *J.* 41 quem tu hunc memoras  
esse *B.* quem tu memoras esse *J.* quem tu esse hunc memoras *Fl.*  
43 Seruus et liber *BJ.* es *Fl.* 45 tun te gnatum memoras liberum *BJ.*  
tun memoras gnatum te *esse* liberum *Fl.*

TY. Nón equidem me Liberum. sed Philocratem esse aió.

AR. Quid est ?

Vt scelestus, Hégio, nunc iste te ludós facit.

Nám is est seruus ipse neque praetér se umquam ei seruós fuit.

TY. Quia tute ipse egés in patria néc tibi qui uiuás domist,  
Omnis inueníri similis tibi uis : non mirúm facis : 50  
Ést miserorum, ut máleuolentes sint atque inuideánt bonis.

AR. Hégio, uide sis ne quid tu huic témere insistas crédere :  
Átque ut perspicíó profecto iám aliquid pugnaé dedit :  
Fílium tuom quód redimere se ait, id ne utiquam mihi placet. 54

TY. Scío te id nolle fieri : ecficiam tamen ego id, si di ádiuuant.  
Íllum restituam huic, hic autem in Álidem me meó patri :  
Própterea ad patrem hinc amisi Tyndarum.

AR. Quin túte is es :

Néque praeter te in Álide ullus séruos istoc nóminest.

TY. Pérgin seruom me éxprobrare esse, id quod ui hostili óbtigit ?

AR. Énim iam nequeo cóntineri.

TY. Heus, aúdin quid ait ? quín fugis ?

Iám illic hic nos ínsectabit lápidibus, nisi illúnc iubes 61  
Cónprehendi.

AR. Crúciór.

TY. Ardent óculi : fune opust, Hégio :

Víden tu illi maculári corpus tótum maculis lúridis ?

Átra bilis ágitat hominem.

AR. At pól te, si hic sapiát senex,

Píx atra agitet ápuđ carnificem tuóque capiti inlúceat.

TY. Iám deliraménta loquitur, láruae stimulánt uirum. 66

HE. Quid *ais* ? quid si hunc cónprehendi iússerim ?

47 iste ludos BJ, te Lind. 48 umquam seruus B, praeter eum quisquam ei seruus J. 50 inuenire BJ, inueniri Cod. Min. 51 indeant B. 53 Atque perspicio J. aedit J, edidit J, dedit Sciopp. 54 id ne inquam mihi J. 55 dii J. 60 continued to Tynd. J. Enimvero iam BJ, enim iam Both. Heus tu quid agis (continued to the same speaker) J. 61 insectabitur J. 62 oculi fit opus BJ, fune Cod. Min. 64 agitant J. 65 Atra pix BJ, Pix atra Lind. aput J. capite (corr. to -i) J. 67 Q...d quid B<sup>1</sup>, -ui- (added) B<sup>2</sup>, Hercle quid J, ais Seyffert.

TY. Sapiás magis.

AR. Crúciór lapidem nón habere mé, ut illi mastígiae  
Cérebrum excutiam, quí me insanum uérbis concinnát suis.

TY. Aúdin lapidem quaéritare ?

AR. Sólus te solúm uolo, 70

Hégio.

HE. Istinc lóquere, si quid uís, procul : tamen aúdiam.

TY. Námque edepol si adbítes propius, ós denasabít tibi  
Mórdicus.

AR. Neque pól me insanum, Hégio, esse créduis  
Néque fuisse umquám neque esse mórbum, quem istic  
aúumat.

Vérum si quid métuis a me, iúbe me uincirí ; uolo, 75  
Dúm istic itidem uínciatur.

TY. Ímmo enim uero, Hégio,

Ístic qui uolt uínciatur.

AR. Táce modo : ego te, Phílocrates

Fálse, faciam ut uérus hodie réperiare Týndarus.

Quíd mi abhutas ?

TY. Tíbi ego abnuto ?

AR. Quíd agat, si absis lóngius ?

HE. Quíd ais ? quid, si adeam hunc insanum ? 80

TY. Nugas : ludificábitur,

Gárriet quói néque pes umquam néque caput conpáreat.

Ornamenta absúnt : Aiace, hunc quóm uides, ipsúm  
uides.

HE. Níhilí facio, támen adibo.

TY. Nunc ego omnino óccidi,

Nunc ego inter sacrúm saxumque stó nec quid faciám scio.

HE. Dó tibi operam, Aristophontes, sí quid est quod mé uelis.

AR. Éx me audibis uéra quae nunc fálse opinare, Hégio. 86  
Séd hoc primum me expúrigare tíbi uolo, me insániam

68 Crutior J. 69 concinat J. 72 si habites J. 73 insanum  
esse credius J. 74 morbum istic B. 75 uincire B, uincinri J,  
uinciri Ed. Prin., Bent. 78 tyndarus longius J. 79 abnuto quid  
(without change of speaker) BJ, abnuto Ar. Quid Lessing. longius is  
omitted in J, being placed in the preceding line. 81 quod BJ, quoi Acti-  
dal. 82 Hortamenta J. 84 ergo J. 87 hec J. expurgare B,  
expugnare J, expurigare Rl.

Néque tenere néque mi esse ullum mórbum nisi quod  
séruio.

Át ita me rex deórum atque hominum fáxit patriae  
cónpotem, 89

Út istic Philocratés non magis est quam aut ego aut tu.

HE. Eho, díe mihi,

Quís illic igitur ést?

AR. Quem dudum díxi a principiό tibi.

Hóc si secus repéries, nullam caúsam dico quín mihi

Ét parentum et líbertatis ápod te deliquió siet.

HE. Quid tu ais?

TY. Me túom esse seruom et té meum erum.

HE. Haud istuc rogo.

Fuístin liber?

TY. Fúi.

AR. Enim uero nón fuit, nugás agit. 95

TY. Quí tu scis? an tú fortasse fuísti meae matri óbstitrix,

Qui íd tam audacter dícere audes?

AR. Púerum te uidí puer.

TY. Át ego te uideó maiorem máior: em rursúm tibi.

Meám rem non curés, si recte fácias: num ego curó tuam?

HE. Fúitne huic patér Thensaurochrýsonicochrýsides? 100

AR. Nón fuit: neque ego ístuc nomen úmquam audiui ante  
húnc diem.

Philocrati Theodóromedes fuit pater.

TY. Pereó probe.

Quín quiescis? í diirectum, cór meum, ac suspénde te:

Tú subsultas, égo miser uix ásto prae formídine. 104

HE. Sátin istuc mihi éxquisitumst fuisse hunc seruom in Álide

88 neque nu esse J. 92 sicecus (corr. to sisecus) J. 93 apud J.

fiet B. 94 Haud istuc rogo is the beginning of the next verse in BJ.

96 obstitrix qui id tam B, obstetrix quid id tam J. 97 Audacter (the first words being added on to the preceding line) BJ. 98 maior ma-

ioiem BJ, maiorem maior Bent., Br. hem BJ, em Br. tibi meam rem BJ.

99 Non cures BJ. tuam HE. fuitne huic BJ. 100 Pater Thensauro-

ochrysonicochrýsides AR. non fuit BJ (the first two words illegible in J).

101 Neque BJ. 102 theodoro medes J. 103 i Gulielm. Quaest. in

Capt. Cap. III. d erectum J. 104 sussultas B (J is illegible).

Néque esse hunc Philocratém ?

AR. Tam satis quam nūquam hoc inueniēs secus.  
Séd ubi is nunc est ?

HE. Vbi ego minime atque ípsus se uolt máxime.  
Séd uide sis.

AR. Quin exploratum díco et prouisum hóc tibi.  
HE. Cértón ?

AR. Quin nihil, ínquam, inuenies mágis hoc certo cértius:  
Philocrates iam inde úsque amicus fuit mihi a pueró puer.  
Tum ígitur ego derúncinatus, deártuatus súm miser 111  
Huús scelesti téchinis, qui me ut lúbitumst ductauit dolis  
HE. Séd qua faciest túos sodalis Philocrates ?

AR. Dicám tibi :  
Mácilento ore, náso acuto, córpore albo, oculís nigris,  
Súbrufus aliquántum, crispus, cíncinnatus.

HE. Cónuenit. 115  
TY. Vt quidem hercle in médium ego hodie péssume pro-  
céssem :  
Vaé illis uirgis míseris, quae hodie in térgo morientúr  
meo.

HE. Vérba mihi data ésse uideo.

TY. Quid cessatis, cónpedes,  
Cúrrere ad me méaque amplecti crúra, ut uos custódiám ?  
HE. Sátin me illisce hodié scelesti cápti ceperunt dolo ? 120  
Íllic seruom se ádsimulabat, híc sese autem líberum.  
Núculeum amisí, retinui pígnori putámina.  
Íta mi stolido súrsum uorsum os súbleuere offúciis.  
Híc quidem me numquam ínridebit. Cólaphe, Cordalió,  
Corax,

Íte istinc, ecférte lora.

LO. Núm lignatum míttimur ? 125

106 phicocratem B. Iam J. nunquam inuenies hoc J. 107 After  
this verse follow 111, 112 in BJ; placed after 110 by Br. 109 Qui nihil B.  
certotercius J. 111, 112 stand after 107 in BJ. 111 aerum-  
natus B, erumpnatus J, deruncinatus Turneb., Bent. de artuatus J.  
112 thechnis B, tech nis J, techinis Rl. 114 albo et oculis BJ, albo  
oculis Bent., Lind. 115 cinnatus J. 120 Santin me illi B, [...]  
me illi J, illisce F. Schmidt. capiti coeperunt J. 122 Nucleum  
amisi reliqui pignori J. 123 sursum uersus os J. subliuere BJ.  
offutiis J. 125 istinc atque ecferre B, istinc atque haec ferte J, istinc  
ecferre Fl. COLAPH. Num J.



HE. Incite huic manicas *actutum* mastigiae.

TY. Quid hoc est negoti? quid ego deliqui?

HE. Rogas?

Sator sartorque scelerum et messor maxume.

TY. Non occatorem dicere audebas prius?

Nam semper occant prius quam sariunt rustici. 5

HE. Attat, ut confideret mihi contra astitit.

TY. Decet innocentem seruom atque innoxium  
Confidentem esse, suom apud erum potissimum.

HE. Astringite isti sultis uehementer manus.

TY. Tuos sum; tu has quidem uel praecidi iube. 10

Sed quid negotist? quam ob rem succensés mihi?

HE. Quia me meamque rem, quod in te uno fuit,

Tuis scelestis falsidicis fallaciis

Delacerauisti deartuauistisque opes,

Confecisti omnis res ac rationes meas. 15

Ita mi exemisti Philocratem fallaciis.

Illum esse seruom credidi, te liberum:

Ita uosmet aiebatis itaque nomina

Inter uos permutastis.

TY. Fateor omnia

Facta esse ita ut tu dicis et fallaciis 20

Abisse eum abs te mea opera atque astutia:

An, obsecro hercle te, id nunc succensés mihi?

HE. At cum cruciatu maximo id factumst tuo.

TY. Dum ne ob malefacta peream, parui aestumo.

Si ego hic peribo, si ille, ut dixit, non redit: 25

At erit mi hoc factum mortuo memorabile,

Meum erum captiuom ex seruitute atque hostibus

Reducem fecisse liberum in patriam ad patrem,

HEGIO (EGIO J) LORARI TYNDARVS ARISTOPHONTES (ARISTOPHONTES J) BJ. 2 negotii J. 3 sator satorque J. 4 Occatorem J. 5 sariunt BJ, sariunt RL. 6 At BJ, Attat Herm. 8 apud J. 9 adstringente J. 11 negotii est J. succensés J. 16 et emisti J. 20, 21 are one line in J. 22, 23 one line J. 22 succensés J. 24, 25 one line J. 24 estumo BJ. 25 peribo ast ille BJ, si Br. 26, 27 one line J. 27 erum captum ex BJ, captiuum Camer., Lamb., Bent.

- Meúmque potius mé caput perículo  
 Praeóptauisse quam ís periret pónere. 30
- HE. Facito érgo ut Acherúnti clueas glória.  
 TY. Qui pér uirtutem pérít at non ís ínterít.  
 HE. Quando égo te exemplis péssumis cruciáuero  
 Atque ób sutelas tuás te mortí mísero,  
 Vel te ínterísse uél perísse praédicent, 35  
 Dum péreas, nihil intérdó dicant ufuere.  
 TY. Pol si ístuc faxis, haúd sine poena féceris,  
 Si ille húc rebitet, sícut confido ádfore.  
 AR. Pro di ínmortales: núnc ego teneo, núnc scio  
 Quid hoc sít negoti. méus sodalis Philocrates 40  
 In líbertatest ád patrem in patriá. benest:  
 Nec quísquamst *hominum*, adaéque melius quóí uelim.  
 Sed hóc mihi aegrest, me huíc dedísse operám malam,  
 Qui núnc propter me méaque uerba uíctus est.  
 HE. Votuín te quicquam mi hódie falsum próloqui? 45  
 TY. Votuísti.  
 HE. Cur es aúsus mentírí mihi?  
 TY. Quia uéra obsessent ílli, quóí operám dabam:  
 Nunc fálsa prosunt.  
 HE. Át tibi oberunt.  
 TY. Óptumest:  
 At erúm seruauí, quém seruatum gaúdeo,  
 Quóí mé custodem addíderat erus maiór meus. 50  
 Sed málene id factum árbitrare?  
 HE. Péssume.  
 TY. At ego áío recte, quí ábs te sorsum séntio:

29, 30 *one line BJ*. 31, 32 *one line J*. 31 *acherunta ducas gloria J*.  
 32 *peritat non BJ, perit at non is Fl*. 33—36 (*to pereas*) *make two lines in BJ*. 33 *extemplis pessumus J*. *excruciaero BJ, cruciaero Fl*.  
 34 *obsutelas J*. 35 *interiisse uel periisse J*. 36 (*from nihil*)—38 *two lines in BJ*. 36 *interdico BJ, interdo Uss*. *dicat J*. 38 *redibit et BJ, rebitet Fl*. *sic' confide J*. *afforet B and J (?)* *redibit sicut confido affore Camer., Bent*. 39—42 *three lines in BJ*. 39 *dii J*.  
 40 *Quid sit hoc BJ, hoc sit Br*. 42 *quisquam est mihi aequae BJ, hominum adaequae Müll*. 44—46 *two lines in BJ*. 45 *Votauin J*.  
 46 *Votauisti BJ, Vetuisti Lamb., Bent, uotuisti Cod. Min*. 47—50 *three lines BJ*. 49 *serua tum J*. 51—53 *two lines BJ*. 51 *factum esse arbitrare Bent*.

Nam cógitato, sí quis hoc gnató tuo  
 Tuos séruos faxit, quálem haberes grátiam ?  
 Emítteteresne nécne eum seruóm manu ? 55  
 Essétne apud te is séruos acceptíssimus ?  
 Respónde.

HE. Opinor.

TY. Cúr ergo iratús mihi's ?

HE. Quia illí fuisti quám mihi fidélior.

TY. Quid tu ? úna nocte póstulauisti ét die  
 Recéns captum hominem, núperum et nouícium, 60  
 Te pérdocere, ut mélius consulerém tibi  
 Quam illí quicum una *a* púero aetatem exégeram ?

HE. Ergo áb eo petito grátiam istam. dúcite  
 Vbi pónderosas, crássas capiat cónpedis : 65  
 Inde íbis porro in látomias lapidárias.  
 Ibi quom álíi octonos lápidés ecfodiúnt, nisi  
 Cotídiano sésquiopus conféceris,  
 Sescéntoplago nómen indetúr tibi.

AR. Per deós atque homines égo te obtestor, Hégio,  
 Ne tu ístunc hominem pérduis.

HE. Curábitur : 70

Nam nóctu neruo uínctus custodíbitur,  
 Intérdius sub térra lapides éximet.  
 Diu ego hunc cruciabo, nón uno absoluám die.

AR. Certúmnest tibi istuc ?

HE. Nón moriri cértiust.

Abdúcite istum actútum ad Hippolytúm fabrum ; 75  
 Iubéte huic crassas cónpedis inpíngier.

54—58 *three lines BJ.* 56 *aputhe J.* 57 *opinior J.* *ingratus J.*  
 59—64 *four lines BJ.* 63 *habeo J.* *istam gratiam BJ, gratiam*  
*istam Camer., Bent.* 65, 66 *(to lapides) one line J.* 66, 67 *one line B ;*  
 66 *(from nisi)—68 one line J, which thus omits ecfodiunt altogether ;* 66 *nisi*  
 (67) *Cotidiano Bent. (also on Ter. Haut. iv 5. 7).* 66 *octo nos J.* *effod-*  
*iunt B.* 67 *Cotidianos BJ.* *ses que opus B.* *sesque opusquem J.*  
 68 *Sescento plago B, Sexcento plago J.* *uidetur J.* 69, 70 *one line J.*  
 69 *ob testor J.* 71, 72 *one line BJ.* 71 *nocte (corr. to -tu) J.*  
 72 *interdiu J.* 73—75 *two lines BJ.* 73 *hunc ego B, hunc ergo J,*  
*ego hunc Camer.* 74 *certius J.* 75 *ad Yppolitum B, adyppolitum J.*  
 76—78 *two lines BJ.*

- Inde éxtra portam ad meúm libertum Córdalum  
 In lápidinas fácite deductús siet :  
 Atque hunc me uelle dícite ita curárier,  
 Ne quí deterius huíc sit quam quói péssumest. 80
- TY. Cur égo te inuito mé esse saluom póstulem ?  
 Perícłum uitae meaé tuo stat perículo.  
 Post mórtem in morte níhil est quod metuám mali.  
 Etsí peruiuo usque ád summam aetatém, tamen  
 Breue spátiumst perferúndi quae minitás mihi. 85  
 Vale átque salue, etsi áliter ut dicám meres.  
 Tu, Aristophontes, dé me ut meruisti íta uale :  
 Nam míhi propter te hoc óbtigit.
- HE. Abdúcite.
- TY. At únun hoc quaeso, si húc rebitet Phlócrates,  
 Vt mi éius facias cónueniundi cópíam. 90
- HE. Perístis, nisi iam hunc é conspectu abdúcitís.
- TY. Vis haéc quidem herclest, ét trahi et truí simul.
- HE. Illic ést abductus récta in phylacam, ut dígnum est.  
 Ego illís captiuis áliis documentúm dabo,  
 Ne tále quisquam fácinus incipere aúdeat. 95  
 Quod ábsque hoc esset, quí mihi hoc fecít palam,  
 Vsque óffrenatum suís me ductarént dolis.  
 Nunc cértumst nulli pósthac quicquam crédere.  
 Satis súm semel decéptus : speraui miser  
 Ex séruitute me éxemisse fílium. 100  
 Ea spés elapsast. pérdidi unum fílium,  
 Puerúm quadrimum quém mihi seruos súrpuit,  
 Neque eúm seruom umquam répperi neque fílium :  
 Maiór potitus hóstiumst. quod hoc ést scelus ?

78 lapidicinas J. 79—81 two lines BJ. 79 hunc ita me (itame J) uelle dicite BJ, hunc me uelle dicite ita FL. 80 Nequid J. 82—84 two lines BJ. 82 Periculum BJ, Periculum Bent. 84 superuiuo B. 85—87 two lines J. 86, 87 one line B. 88, 89 one line J. 89 Aut J. huc om. J. 90, 91 one line J. 91 hunc iam BJ, iam hunc Bent., FL. 93 inphilatamut J. 94, 95 one line J. 94 captius J. 96, 97 one line J. 97 ofere natum B, offerre natum J. 98, 99 one line J. 98 post haec BJ, posthac Cod. Min. 100, 101 one line J. 100 seruite B, seruitute exemisse J. 102 surripuit BJ, surpuit Camer. 103, 104 one line J. 103 reperi nec J. 104 quidhoc J.

Quasi in órbitatem líberos prodúxerim. 105

Sequere hác : redducam te úbi fuisti. néminis

Miseréri certumst, quía mis miseret néminem.

AR. Exaúspicaui ex uínculis : nunc intéllego

Redaúspicandum esse ín catenas dénuo.

## ACTVS. III.

### PARASITVS. ERGASILVS.

Iúppiter suprême, seruas mé measque augés opes :

Máxumas opímitatis ópiparasque offérs mihi :

Laudém, lucrum, ludúm, iocum, festíuitatem, férias,

Pompám, penum, potátiones, sáturitatem, gáudium.

Néc quoiquam homini súpplicare núnciam certúmst mihi : 5

Nam uél prodesse amíco possum uél inimicum pérdere.

Ita híc me amoenitáte amoena amoénus onerauit dies :

Síne sacris heréditatem sum áptus ecfertíssumam.

Nunc ád senem cursúm capessam hunc Hégionem, quói boni

Tantum ádfero, quantum ípsus a dis óptat, atqué etiam ámplius.

Nunc certa res est, eódem pacto ut cómici seruí solent, 11

Coníciam in collum pállium, primo éx me hanc rem ut aúdiat :

Speróque me ob hunc núntium aetérnum adepturúm cibum.

105—109 *four lines J.* 105 filios perduxerim *J.* 106 reducam *BJ*,  
redducam *Fl.* 107 quia miseret *B<sup>1</sup>*, quia mei miseret *B<sup>3</sup>J.*, quia mis  
miseret *Par. (Lex. Plaut.).* 108 *The first three words omitted in B.*  
uinculis *J.*

ERGASILVS. PARASITVS *J.* 1 *supre me J.* 2 *Maximas epimates*  
*opi parasque J.* 5 *supplicare me nunc J. iam Gepp.* 7 *onerauit*  
*mihi B, honerauit mihi J.* 8 *adeptus effertissimam J.* 10 *offero J.*  
*ipse BJ, ipsus Reiz.* 12 *collam J.* rem *ipsus audiat Bent.*  
13 *obhoc nuncium J.*

## SENEX. PARASITVS.

- HE. Quanto in pectore hanc rem meo magis uoluto,  
 Tanto mi aegritudo auctior est in animo.  
 Ad illum modum sublitum os esse mi hodie:  
 Neque id perspicere quui.  
 Quod quom scibitur, tum per urbem inridébor. 5  
 Quom extemplo ad forum aduenero, omnes loquentur:  
 'Hic ille senex doctus, quos uerba data sunt.'  
 Sed Ergasilus estne hic, procul quem +uideo?  
 Conlecto quidémst pallio: quidnam actúrust?  
 ER. Moue abs te moram omnem atque, Érgasile, age hanc  
 rem. 10  
 Éminor interminor, ne quis mi obstiterit ob uiam,  
 Nisi qui satis diu uixisse sese homo arbitrabitur:  
 Nam qui obstiterit ore sistet.

HE. Hic homo pugilatum incipit.

- ER. Facere certumst. proinde ut omnes itinera insistant sua,  
 Ne quis in hanc plateam negoti conferat quicquam sui: 15  
 Nam meus est ballista pugnus, cubitus catapultast mihi,  
 Vmerus aries: tum genu ad quemque icero, ad terram  
 dabo.  
 Dentilegos omnis mortalis faciam, quemque offendero.  
 HE. Quae illaec eminatios? nam nequeo mirari satis.  
 ER. Faciam ut huius die locique meique semper meminerit: 20  
 Qui mi in cursu obstiterit, faxo uitae is obstiterit suae.  
 HE. Quid hic homo tantum incipissit facere cum tantis minis?

EGIO SENEX ERGASILVS PARASITVS J. 1 hac J. uolupto J.  
 3, 4 one line BJ. 3 subitum BJ, sublitum Cod. Min. esse hodie  
 mihi B, esse mihi J (omitting hodie), esse mi hodie Reiz. 5 Quod  
 comscibitur per B. tum Lind. 7 ductus BJ, doctus Dousa.  
 quo B<sup>1</sup>, quoi B<sup>2</sup>, cui J. 10 continued to last speaker J. Mone J.  
 omnem Bosc. 11 interminorque BJ, interminor Bent. on Ter. Haut.  
 Prol. 31. 12 quis BJ, qui Grut. 14 continued to Hegio in J. ut ut J.  
 15 PAR. Nequis J. hanc plateam Gepp. 16 catapula est (omitting  
 mihi) J. 17 Humerus BJ. adquemque iecero BJ (in B the letters ce  
 are by the second hand, after erasure), ut quemque icero Camer., ad quem-  
 que icero Bent., Lind. 18 Dentilecos J. 19 namqueo J.  
 20 eius B. diei BJ, die Fl. 21 is extemplo obstiterit B.

- ER. Prius edico, né quis propter culpam capiatúr suam :  
Cóntinete uós domi, prohibéte a uobis uívm meam.
- HE. Míra edepol sunt ni híc in uentrem sumpsit confidéntiam.  
Vaé misero illi, quóvus cibo iste fáctust imperiósior. 26
- ER. Túm pistores scrófpasci, quí alunt furfuribús sues,  
Quárum odore praéterire nómo pistrinúm potest :  
Eórum si quoiúsquam scrofam in público conspéxero,  
Éx ipsis dominís meis pugnis éxculcabo fúrfures. 30
- HE. Básilicas edíctiones átque imperiosás habet.  
Sátur homost, habét profecto in uétre confidéntiam.
- ER. Túm piscatorés, qui praebent pópulo piscis foétidos,  
Qui áduehuntur quádrupedanti crúcianti canthério,  
Quórum odos subbásilicanos ómnis abigit in forum : 35  
Eís ego ora uérberabo súrpiculis piscáriis,  
Ýt sciant, aliéno naso quam éxibeant moléstiam.  
Túm lanii autem, quí concinnant líberis orbás ouis,  
Quí locant caedúndos agnos ét dupla agninám danunt,  
Quí petroni nómen indunt uérueci sectáριο : 40  
Eórum ego si in uiá petronem pública conspéxero,  
Ét petronem et dóminum reddam mórtalis misérrumos.
- HE. Eugépaē : edíctiones aédilicias híc quidem habet :  
Mírumque adeost ni húnc fecere sibi Aetoli agoráno-  
mum.
- ER. Nón ego nunc parasítus sum, sed régum rex regálior : 45  
Tántus uentri cónmeatus méo adest in portú cibus.  
Séd ego cesso hunc Hégionem oneráre laetitíā senem ?  
Quí homine *hominum* adaéque nemo uíuit fortunátior.
- HE. Quae illaec est laetitía, quam illic laétus largitúr mihi ? 49
- ER. Heús ubi estis ? écquis *hic est* ? écquis hoc aperit óstium ?

26 Ve *J.* impensior *J.* 27 scrophí pasci *J.* furfure *BJ*, furfuri  
vel furfuribus *Bent.* (furfuri *Camer.* and *Lamb.*, furfuribus *Luchs.*). 29 si  
quo uis quam scropham *J.* 31 editiones *J.* 35 subbasilica nos *J.*  
abegit *BJ.* 36 ergo hora *J.* 38 lanum *J.* orabas *J.*  
39 cedundos an gnos (agnos *J.*) et duplam *BJ*, dupla *Lind.* 40 ue-  
rueti *J.* (?). 41 Eum *BJ*, Eorum *Br.* publico *J.* 42 miserumos *J.*  
43 Euge editiones etdelicias *J.* 44 fecerunt sibi etholi *J.* 46 in-  
porticibus *J.* 47 honerare laetitia *J.* 48 Qui hominem adaequae *J.*  
*hominum Camer.* furtunator *J.* 49 laetitia *J.* 50 ecquis *hic*  
*est* ? *ecquis hoc Br.* hostium *J.*

HE. Híc homo ad cenam récipit se ad me.

ER. Áperite hasce ambás foris

Príus quam pultando ássulatim fóribus exitium ádfero.

HE. Perlúbet hunc hominem cónloqui: Ergásile.

ER. Ergasilum quis uocat?

HE. Respíce.

ER. Fortuna quód tibi nec fácit nec faciet, mé iubes.

Séd quis est?

HE. Réspice ad me: Hégio sum.

ER. Ó mihi, 55

Quantúmst hominum

Óptumorum óptume, in témpore áduenís.

HE. Nescio quem ad portum náctus es, ubi cénes, eo fastídis.

ER. Cédo manum.

HE. Manúm?

ER. Manum, inquam, cédo tuam actutúm.

HE. Tene.

ER. Gaúde.

HE. Quid ego gaúdeam?

ER.. Quia ego ímpero. age gaudé modo.

HE. Pól maerores mi ánteuortunt gaudiis.

ER. \* \* \* \* 60

Iám ego ex corpore éxigam omnis máculas maerorúm tibi:  
Gaúde audacter.

HE. Gaúdeo, etsi níl scio quod gaúdeam.

ER. Béne facis: iubé..

HE. Quid iubeam?

ER. Ígnem ingentem fíeri.

HE. Ígnem ingentem?

ER. Ita díco, magnus út sit.

HE. Quid? me, uólturi,

52 pultando uel assultatim *BJ*, pultando assulatim *Lind.* exicium affero *J.* 53 Lubet *Bent.* qui *BJ*, quis *Br.* 54 quod nec *J.*

faiet hoc me *BJ*, faciet me *Br.* 55 mihi quantum est (56) *Hominum BJ*; the above is the arrangement of *Studem.* (*Hermes* VI p. 268).

55 qui *BJ.* ego sum *J.* 58 Tene is joined to the next verse *BJ.*

60 ante uortunt *J.* gaudiis *ER.* Noli irascier *BJ*, pointed out as incorrect by *Acidal.* (who conjectured *Non itast, scies*). 62 quid *J.*

64 Quid me uolt uri? *BJ*, Quid me, uolturi *Bent., Lind.*



Tuán causa aedis incensurum censes ?

ER. Noli iráscier. 65

Iúben an non iubés astitui aúlas, patinas élui,  
Láridum atque epulás foueri fóculis feruéntibus,  
Álium piscis praéstinatum abíre ?

HE. Hic uigilans sómniat.

ER. Álium porcinam átque agninam et púllos gallináceos ?

HE. Scís bene esse, sí sit unde.

ER. Pérnám atque ophthálmiam, 70

Hóraeum scombrum ét trugonum et cétum et mollem  
cáseum ?

HE. Nóminandi istórum tibi erit mágis quam edundi cópia  
Híc apud me, Ergásile.

ER. Mean me caúsa hoc censes dícere ?

HE. Néc nihil hodie néc multo plus tu híc edes, ne frústra sis :  
Proín tu tui cotídiani uícti uentrem ad me ádferas. 75

ER. Quín ita faciam ut túte cupias fácere sumptum, etsi égo  
uotem.

HE. Égone ?

ER. Tu ne.

HE. Túm tu mi igitur érus es.

ER. Immo béneuolens.

Vín te faciam fórtunatum ?

HE. Málim quam miserúm quidem.

ER. Cédo manum.

HE. Em manúm.

ER. Di te omnes ádiuuant.

HE. Níl sentio.

ER. Nón enim es in sénticeto, eó non sentis. séd iube 80  
Vása tibi pura ádparari ád rem diuinám cito  
Átque agnum adferrí propritim pínguem.

HE. Cur ?

ER. Vt sácrufices.

65 Tua *Bent.* causa me aedes *J.*, causa aedes *Bent.* 67 ferculis *Bent.*  
69 portinam atque agminam *J.* 70 ophthalmia *BJ.* 71 Horreum *J.*  
(acc. to *Bent.*'s testimony). trigonum *BJ.* 75 Pro in *J.* coctidiani *B.*  
76 tute *Lind.* uetem *BJ.* 77 Immobene uolens *J.* 78 Malum *J.*  
79 hem *J.* nihil sentio is the beginning of the next line *BJ.* 82 afferri  
proprium *BJ.*, propritim *Bent.*

HE. Quoi deorum ?

ER. Mihi hécle: nam ego nunc tibi sum summus Iúppiter:  
Ídem ego sum Salús, Fortuna, Lúx, Laetitia, Gaúdium.

Proín deum tu hunc sáturitate fácias tranquillúm tibi. 85

HE. Ésurire mihi uidere.

ER. Mihi quidem esurio, nón tibi.

HE. Tuo árbitratu: fácale patior.

ER. Crédo: consuetú's puer.

HE. Iúppiter te díque perdant.

ER. Te hécle — mi aequomst grátias  
Ágere ob nuntíum: tantum ego nunc pórtó a portu tibi  
boni.

Núnc tu mihi placés.

HE. Abi, stultu's; séro post tempús uenis. 90

ER. Ígitur olim si áduenissem, mágis tu tum istuc díceres.  
Núnc hanc laetitiam áccipe a me quám fero: nam fílium  
Tuóm modo in portú Philopolemum uíuom, saluom et  
sóspitem

Vídi in publicá celoce ibidémque illum adulescéntulum  
Áleum una et tuóm Stalagmum séruom, qui aufugít domo,  
Quí tibi subrupuít quadrimum púerum fíliolúm tuom. 96

HE. Ábi in malam rem, lúdís me.

ER. Ita me amábit sancta Sátoritas,  
Hégio, itaque suó me semper cóndecoret cognómine,  
Út ego uidi.

HE. Meúmne gnatum ?

ER. Tuóm gnatum et geniúm meum.

HE. Ét captiuom illum Álidensem ?

ER. Μὰ τὸν Ἀπόλλω.

HE. Et séruolum 100

Meúm Stalagmum, meúm qui gnatum súbrupuit ?

ER. Νῆ τὰν Κόραν.

84 fortunax J. 85 tu deum B, tudeum J, deum tu Br. (in *Critical Appendix*). 87 Eg'. Consuetus J, credo consuetus B, consuetu's Fl.

90 stultus BJ, stultu's Müll.

94 celote J.

ibi demque J.

95 Alium BJ.

unam J.

seruom J.

97 Saturnitas B.

98 suo semper J.

99 Meumne Bent., Fl.

gemum J.

100 con-

tinued to *Parasitus* in J.

Eg. Maton apollo PAR. Et seruolum J.

101 Eg. Meum etc. J.

surripuit Netan coram J, ER. netan cora B.

HE. Iam +diu?

ER. Νῆ τὰν Πραινέστην.

HE. Vénit?

ER. Νῆ τὰν Σιγνίαν.

HE. Cérton?

ER. Νῆ τὰν Φρουσινῶνα.

HE. Vide sis.

ER. Νῆ τὰν Ἀλάτριον.

HE. Quid tu per barbáricas urbis iúras?

ER. Quia enim item ásperae

Súnt, ut tuom uictum aútumabas ésse.

HE. Vae aetati tuae. 105

ER. Quippe quando míhi nil credis, quód ego dico sédulo.

Séd Stalagmus quoíus erat tunc nátionis, quom hinc abit?

HE. Sículus.

ER. At nunc Sículus non est: Bóius est: boiám terit:

Líberorum quaérundorum caúsa ei credo uxór datast.

HE. Díc, bonan fidé tu mi istaec uérba dixistí?

ER. Bona. 110

HE. Di inmortales, íterum natus uídeor, si uera aútumas.

ER. Áín tu? dubium habébis etiam, sáncte quom ego iurém  
tibi?

Póstremo, Hegió, si parua iúri iurandóst fides,

Víse ad portum.

HE. Fácere certumst: tu íntus cura quód opus est:

Súme, posce, próme quiduis: té facio cellárium. 115

ER. Nám hercle nisi mantíscinatus próbe ero, fusti pécitito.

HE. Aéternum tibi dapinabo uíctum, si uera aútumas.

102 PAR. Iam diu J, Tammodo? Wagn. ER. netam prenestem B,  
EG. Netan prenestem J. PAR. Venit J. ER. Netan signeam B,  
EG. Netan signeam J. 103 Certon netan frusi? non est *con-*  
*tinued to last speaker J*, ER. netam frusinonem B. PAR. Vide sis EG.  
netan alatrium J, ERG. netam alatrium B. 104 PAR. Quid J. EG.  
Quia J. 105 PAR. Ve aetati tuae Quippe etc. J. 107 quo uis B,  
cuius J. nunc J. cum hic abiit B, cum hinc abiit J. 108 HE.  
Si cuius ER. Et nunc si cuius B, Cuius et nunc (*continued to last speaker*)  
PAR. Sicius nunc est bolus est J. 111 gnatus J. siuara B.  
112 cum iurem J. 115 quid uis J. 116 *continued to last speaker J.*  
hero fuisti J. 117 *continued to last speaker J.* autumnas J.

ER. Vnde id?

HE. A me meoque gnato.

ER. Spónden tu istud?

HE. Spóndeo.

ER. Át ego tuom tibi áduenisse ffilium respódeo.

HE. Cúra quam optumé potes.

ER. Bene ámbula et redámbula. 120

ER. Íllic hinc abiit: mñhi rem summam crédidit cibárium.

Di ímmortales, iam út ego collos praétruncabo tégoribus.

Quánta pernis péstis ueniet, quánta labes lárído,

Quánta sumini ábsumedo, quánta callo cálamitas,

Quánta laniis lássitudo, quánta porcináriis: 5

Nám si alia memorém, quae ad uentris uíctum conducúnt,  
morast.

Núnc ibo, ut properem *in* praefecturam, út ius dicam lárído

Ét quae pendent índemnatae pérnae, eis auxilium út feram.

#### PVER.

Diéspiter te díque, Ergasile, pérđant et uentrém tuom

Parasítosque omnis ét qui posthac cénam parasítis dabit.

Cladés calamitasque, íntemperies módo in nostram aduenít  
domum.

Quasi† lupus esuriens, metui ne in me faceret inpetum,

118 Vude J. Sponde BJ, Sponden Cod. Min. 120 Cur aquam  
optume petes J.

Commencement of a new scene in BJ, with heading PARASITVS in B, and  
illuminated letter I in J. 1 habiit J. remsumam J. cybariam J.  
2 iam om. J. pertruncabo J. tergoribus BJ, tegoribus Turneb.  
4 Quanto J. absumendo BJ. collo B. 5 lassitudo J. portinariis B.  
7 . . . . . BOUTPROP . . . . . RAMUTIUSDICAML . . . . . A, ibo ut praefect-  
uram et ius BJ, properem in praefecturam Gepp. 8 inde natae B,  
indempnatae J. pernis auxilium J.

1 iespiter J, room being left to fill in an illuminated letter. 2 post  
hanc B, post hac J. 3 Cladis B.

Vbi nolui illi morem gerere, ibi os pandebat improbum, 5  
 Nimisque hércle ego illum mále formidabam: ita frendebat  
 déntibus,  
 Aduénians deturbáuit totum cúm carni carnárium,  
 Arrípuít gladium, praétruncauit tríbus tegoribus glándia,  
 Aulás calicesque omnis confregit, nísi quae modialés erant:  
 Cocum pércontabátúr, possentne sériae feruésccre: 10  
 Cellás refregit ómnis intus réclusitque armárium.  
 Adséruate istunc súltis, serui: ego íbo ut conueniám senem:  
 Dicam út sibi penum áliud ornet, sí quidem sese utí uolet,  
 Nam *hóc*, hic quidem ut adórnat, aut iam níhil est aut iam  
 níhil erit.

HEGIO. PHILOPOLEMVS. PHILOCRAATES. STALAGMVS.

HE. Iouí disque agó gratiás merito mágnas,  
 Quom té redducém tuo patrí reddidérunt  
 Quomque éx miseriis plurumís me exemérunt,  
 Quas, dúm te caréndum hic fúit, sustentábam,  
 Quomque ístunc conspicio in potéstate nóstra 5  
 Quomque huius repértast fidés firma nóbis.  
 PHILOP. Sátis iam dolui ex ánimo et cura sátis me et lacrumis  
 máceraui:

5 UBINOL..... R..... UM, Vbi nolui illi morem gerere,  
*ibi os pandebat improbum Gepp. The verse is not found in BJ.* 7 carne BJ,  
 carni *Lind.* 8 TEGORIBVS A, tergoribus BJ. 9 confringit B.  
 10 seri referuescere J. 12 istum J. 14 hoc *Lind.*

EGIO. PHILOCRAATES. PHILOPOLEMVS. STALAGMVS J. 1, 2 *form one*  
*line J.* 1 Noui J. gras J. 2 reducem BJ, redducem Gepp.  
 3, 4 *one line J.* 3 cumque et miseriis J. 4 Quae ad huc te carens  
 dum hic fui BJ, Quas dum te carendum hic fuit *Acidal.* sustinenta-  
 bam J. 5, 6 *one line J.* 5 hunc BJ, istunc Br. 6 Quomque  
 haec reperta est B, cumque haec reperta est J, huius *Bosc., Both.* 7 me  
 satis BJ, satis me *Fl.* maceraui hoc BJ, hoc *omitted by Par.*

Sátis iam audiui tuás aerumnas, ad portum mihi quas  
memorasti.

Hóc agamus.

PHILOCR. Quid nunc, quoniam técum seruauí fidem  
Tíbiq; hunc reducem in líbertatem féci ?

HE. Fecisti út tibi, 10

Philocrates, numquám referre grátiam possím satis,  
Proínde ut tu proméritu's de me et filio.

PHILOP. Immo, *mi* pater,

Ét *tu* poteris ét ego potero et dí eam potestatem dabunt,  
Út beneficium béne merenti nóstro merito múnere,  
Síc ut tu huic potés, pater mi, fácere merito máxime. 15

HE. Quid opust uerbis ? língua nullast quá negem quidquíd  
roges.

PHILOCR. Póstulo abs te ut mi fllum reddas séruom, quem hic  
relíqueram

Pígnus pro me, quí mihi melior quám sibi sempér fuit,  
Pró benefactis éius ut *ei* prétium possim réddere.

HE. Quód bene fecistí, referetur grátia id quod póstulas. 20  
Ét id et aliud, quód me orabis, ímpetrabis. átque te  
Nólim suscensére, quod ego irátus et fecí male.

PHILOCR. Quid fecisti ?

HE. In lápicidinas cónpeditum cóndidi.

Úbi rescui mihi data esse uérba.

PHILOCR. Vae miseró mihi :

Própter meum capút labores hómíni euenisse óptumo. 25

HE. Át ob eam rem mihi libellam pró eo argenti né duis :  
Grátzis a me, út sit liber, dúcito.

PHILOCR. Edepol, Hégio,

Fácis benigne : séd quaeso hominem ut iúbeas arcessí.

HE. Licet.

*Heús*, ubi estis ? íte actutum, Týndarum huc arcéssite.

8 erumpnas *J.* portum quas *J.* 12 promeritus *BJ.* (*PHI-*  
*LOC.* *J.*) Immo potes (13) Pater et poteris *BJ.* Immo *mi* pater | Et *tu*  
poteris *Br.* 14 bene meriti *J.* muneris *J.* 16 opus *J.* 19 uti *BJ.*  
ut *ei* *Fl.* precium *B.* 20 *is placed before* 18 *in B.* refertur *J.*  
21 imperabis *B*<sup>1</sup>, inpetrabis *B*<sup>2</sup>. et te *J.* 27 gratis *BJ.* gratiis *Both.*  
aducito *B.* ad ducito *J.* ducito *Lind.* 28 accersi *J.* 29 Vbi estis  
uos *BJ.* *Heus* ubi estis *Br.* accersite *J.*

Vós ite intro : intéribi ego ex hac státua uerbereá uolo 30  
Érogitare, meó minore quíd sit factum filio.

Vós lauante intéribi.

PHILOP. Sequere hac, Philocrates, me intró.

PHILOCR. Sequor.

SENEX. SERVOS FVGITIVOS.

HE. Áge tu illuc procéde, bone uir, lépidum mancupiúm meum.

ST. Quíd me facere opórtet, ubi tu tális uir falsum aútumas ?

Fúi ego bellus, lépidus, bonus uir númquam neque frugí  
bonae

Néque ero umquam : ne *tu in* spem ponas mé bonae frugí  
fore.

HE. Própe modum ubi locí fortunae tuae sint facile intéllegis. 5

Sí eris uerax, tuám rem facies éx mala meliúsculam.

Récta et uera lóquere : sed neque uére *tu* neque récte adhuc

Fécisti umquam.

ST. Quód ego fatear, crédin pudeat quom aútumes ?

HE. Át ego faciam ut púdeat : nam in rubórem te totúm dabo.

ST. Éia, credo ego, ímperito plágas minitarís mihi : 10

Tándem istaec aufér, dic quid fers, út feras hinc quód petis.

HE. Sátis facundu's : séd iam fieri dicta conpendí uolo.

ST. Vt uis fiat.

HE. Béne morigerus fuit puer : nunc nó n decet.

Hóc agamus. iam ánimum aduerte ac mñhi quae dicam  
edíssere.

Sí eris uerax, *ex* tuis rebus féceris meliúsculas. 15

30 inter ibo BJ. uertere auolo B, ueruecea uolo J, uerberea Camer.  
32 inter ibi PHILOC. Sequere J.

EGIO SENEX. STALAGMVS SERVVS FVGITIVVS J. 2 oportet fac-  
ere BJ, facere oportet Bent., Fl. 4 neque spem J. tu in FL.  
5 fortunae J. 6 tua ex re BJ, tuam rem Bossc. 7 recte J.  
8 quid J. 9 rumorem B, roborem J, ruborem Cod. Min. 10 im-  
perito minitaris J. 11 Eg. Tandem J. ista BJ, istaec Schmidt.  
12 continued to last speaker in J. facundus es B, facundus J. dictis  
compendium BJ, conpendi Bent., Both. 14 aduerte haec mihi B,  
aduerte hec mihi quem J. 15 ex Camer.

ST. Nūgae istaec sunt : nōn me censes scīre quid dignūs siem ?

HE. At ea sup̄terfūgere potis es paūca, si non ōmnia.

ST. Paūca ecfugiam, scīo : nam multa euenient, et meritō meo,  
Quia fugi et tibi subrupui fīlium et eum uēdididi.

HE. Quōi homini ?

ST. Theodóromedi in Álide Polyplúsio 20

Séx minis.

HE. Pro di inmortales : is quidem huius ést pater  
Philocrati.

ST. Quin mélius noui quám tu et uidi saépius.

HE. Sérua, Iuppitér supreme, et mé et meum gnatúm mihi.  
Philocrates, per tuóm te genium óbsecro, exi : té uolo.

PHILOCRATES. HEGIO. STALAGMVS.

PH. Hégio, adsum : sí quid me uis, ípera.

HE. Hic gnatúm meum

Tuó patri ait se uēdidisse séx minis in Álide.

PH. Quám diu id factúmst ?

ST. Hic annus íncipit uicénsumus.

PH. Fálša memorat.

ST. Aút ego aut tu : nám tibi quadrímulum

Tuós pater pecúliarem páruolum pueró dedit. 5

PH. Quid erat ei nomén ? si uera dícis, memoradúm mihi.

ST. Paégnium uocítatust : post uos índidistis Týndaro.

PH. Cúr ego te non nóui ?

ST. Quia mos ést obliuisci hóminibus

Néque nouisse, quóius nihili sít faciunda grátia.

PH. Díc mihi, isne istíc fuit quem uēdidisti meó patri, 10

17 subter fugere *J.* potisses *B.* 18 stands after 20 in *BJ.*  
efficiam *J.* 19 Quia et *BJ.*, et *om. Br.*, Quin *Bent.* 20 Theodoro  
medico *B.*, Teodoro medico *J.* Poliphrosio *J.* 22 Philocratis *B.*,  
Philocrate *J.* quam te et *BJ.*, tu *Weil.* 24 tuum te ingenium *B.*,  
tuum ingenium *J.*, tuum te genium *Bent. on Ter. Andr.* 1 5. 54.  
3 Quandiu *J.* uigesimus *J.* 5 peculiarem *J.* 6 Quod *J.*  
memorandum *J.* 7 Pecnium uocitatus est *B.*, Pec mium uocitatus  
est *J.* 9 nihili *Ed. Prin., Bent.* 10 is neistic *J.*



Quí mihi pecúliaris dátus est?

St. Huius filius.

HE. Vívitne is homo?

St. Argéntum accepi, níl curavi céterum.

HE. Quid tu ais?

PH. Quin ístic ipsust Týndarus tuos filius,

Vt quidem hic arguménta loquitur. nam ís mecum a  
pueró puer

Béne pudiceque éducatust úsque ad adulescéntiam. 15

HE. Ét miser sum et fórtunatus, sí *uos* uera dicitis.

Eó miser sum, quía male illi féci, si gnatús meust.

Éheu, quom ego plús minusque féci quam *me* aequóm fuit.

Quód male feci, crúciór: modo si inféctum fieri póssiet.

Séd eccum incedit húc ornatus haúd ex suis uirtútibus. 20

TYNDARUS. HEGIO. PHILOCRATES. *STALAGMYS.*

TY. Vídi ego multa saépe picta quae Ácherunti fierent  
Crúciamenta: uérum enim uero núlla adaequest Ácheruns  
Átque ubi ego fui in lápicidinís. Illic ibi demúmst locus,  
Vbi labore lássitudost éxigunda ex córpore.

Nam úbi illo adueni, quási patriciis púeris aut monérulae 5

Aút anites aut cóturnices dántur quicum lúsitent:

Ítidem mi haec aduénienti upupa quí me delectém datast.

Séd erus eccum ante óstium, et erus álter eccum ex Álide  
Rédiit.

HE. Salue, éxoptate gnáte mi.

TY. Hem, quid gnáte mi?

11 peculiarias J. huius filius *continued to last speaker BJ, assigned to Stal. by Brunch.* 13 istuc ipsius est B. 15 usque adolescentiam J. 16 fortunatus (*corr. to fort.*) J. uos *Camer.* dictetis J. 18 me *Bent., Br.* 20 audax suis BJ, haud ex *Par.* uiribus J. 1 acheronti J. 2 uerum enim uero B. Acherons J. 3 lapricidinís B. 4 lassitudo est omnis exigunda BJ, lassitudost exigunda *Bent., Lind.* 6 anites acoturnices B. 7 aduementi J. hupupa J. qui uel e J. delectet BJ. 8 hostium et herus J. 9 Redit B, J is illegible.

Áttat, scio cur té patrem esse adsímules et me filium : 10  
Quía mi item ut paréntes lucis dás tuendi cópiam.

PH. Sálue, Tyndare.

TY. Ét tu, quoius cáusa hanc aerumnám éxigo.

PH. Át nunc liber ín diuitias fáxo uenies : nám tibi  
Páter hic est ; hic séruos, qui te huic hínc quadrimum  
súrpuít,

Véndidit patrí meo te séx minis. is té mihi 15

Páruolum pecúliarem páruolo puero dedit.

Íllíc indicium fécit : nam una ex Álide huc redúcimus.

TY. Quid huius filium ?

PH. Íntus eccum, frátrem germanúm tuom.

TY. Quid tu ais ? addúxtine illunc huius captiuom filium ?

PH. Quín, inquam, intus híc est.

TY. Fecisti édepol et recte ét bene. 20

PH. Núnc tibi pater hic ést : hic fur est tuós, qui paruom hinc  
te ábstulit.

TY. Át ego hunc grandis grándem natu ob fúrtum ad carnu-  
ficém dabo.

PH. Méritus est.

TY. Ergo édepol *merito* méritam mercedém dabo.

Séd dic, oro *té*, pater meus tún es ?

HE. Ego sum, gnáte mi. 24

TY. [Nunc demum in memoriam redeo, quom mecum cogito]  
Núnc edepol demum ín memoriam régregior audísse me,  
Quási per nebulam, Hégionem méum patrem uocárier.

HE. Ís ego sum.

PH. Compédibus quaeso ut tibi sit leuior filius  
Átque hic grauior séruos.

HE. Certumst princípium id praeuórtier.

Eámus intro, ut árcessatur fáber, ut istas cónpedis 30

Tibi adimam, huic dem.

ST. Quoi peculi níhil est, recte féceris.

10 adsimules esse *B*, assimules esse *J*, esse adsimiles *Bent.*, esse adsim-  
ules *Fl.* 11 tuendae *J.* 12 erumpnam *J.* 14 seruost *B*,  
seruus *J.* surripuit *BJ.* 17 nam hunc ex *BJ.* una *Br.* 19 adux-  
tin (adduxtin *J*) illum huius filium captiuum *BJ.* illunc *Br.*, captiuom  
filium *Lind.* 22 nunc *J.* 23 *merito* *Bossc.* 24 *te Fl.* tune *BJ.*  
26 audissem me *BJ.* 28 Ego sum *BJ.* IS EGO SVM *A.* TY. Com-  
pedibus *J.* 31 *SERVVS* Cui peculii *J.* feceris caterua *J.*

CATERVA.

Spéctatores, ád pudicos móres facta haec fábulast.  
Néque in hac subigitátiones súnť neque ulla amátio  
Néc pueri suppositio nec argénti circumductio,  
Néque ubi amans aduléscens scortum liberet clam suóm  
patrem.

Huius modi paucās poetae réperiunt comoédias, 5  
 Vbi boni meliôres fiant. nūnc uos, si uobis placet  
 Et si placuimús neque odio fúimus, signum hoc míttite :  
 Quí pudicitiae ésse uoltis praémium, plausúm date.

2 subite cogitationes *J.*      nequella *J.*      3 circumductio *J.*  
5 comedias *J.*      7 hodie *J.*

## METRA CAPTIVORVM.

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- Arg. v. 1—9 iambici senarii.  
Prol. v. 1 iambicus senarius.  
v. 2 iambicus senarius corruptus.  
v. 3—68 iambici senarii.  
Act. I Sc. 1 v. 1—41 iambici senarii.  
Sc. 2 v. 1—85 iambici senarii.  
Act. II Sc. 1 v. 1, 2 iambici octonarii.  
3 iambicus dimeter.  
4, 5 iambici octonarii.  
6 iambicus senarius.  
7 iambicus octonarius.  
8 iambicus senarius.  
9 iambicus octonarius.  
10 trochaica tripodia catalectica cum cretico dimetro.  
11 creticus tetrameter.  
12 anapaesticus dimeter.  
13, 14 cretici tetrametri.  
15, 16 anapaestici tetrametri.  
17 creticus tetrameter.  
18, 19 cretici dimetri cum trochaico monometro.  
20 creticus tetrameter.  
21 creticus dimeter cum trochaico monometro.  
22 anapaesticus dimeter.  
23 duae iambicae tripodiae catalecticae.  
24—30 cretici tetrametri.  
31 iambicus septenarius.  
32 iambicus octonarius.  
33—37 bacchiaci tetrametri.  
38 iambicus septenarius corruptus ut videtur.  
39 creticus tetrameter.  
40 iambicus dimeter.  
41 bacchiacus tetrameter catalecticus.  
42—46 cretici tetrametri.  
47, 48 trochaici octonarii.  
49—57 trochaici septenarii.  
Sc. 2 v. 1—110 trochaici septenarii.  
Sc. 3 v. 1—24 iambici senarii.  
25—97 trochaici septenarii.  
98 trochaicus septenarius corruptus.  
99, 100 trochaici septenarii.  
Act. III Sc. 1 v. 1—37 trochaici septenarii.  
Sc. 2 v. 1, 3 anapaestici dimetri.  
2, 4, 5 bacchiaci tetrametri.

- Act. III Sc. 2 v. 6 bacchiacus dimeter.  
 7, 8 bacchiacus tetrameter.  
 9—12 bacchiacus dimeter catalecticus.  
 13 iambicus dimeter catalecticus.  
 14 bacchiacus dimeter.  
 15—20 numeri corrupti.
- Sc. 3 v. 1—9 iambici octonarii.  
 10 iambicus octonarius corruptus.  
 11—13 trochaici septenarii.  
 14 iambicus octonarius.  
 15 iambicus senarius.  
 16 trochaicus septenarius.  
 17 iambicus senarius corruptus.
- Sc. 4 v. 1 iambicus octonarius.  
 2 trochaicus septenarius.  
 3 trochaicus octonarius.  
 4—8 iambici octonarii.  
 9—125 trochaici septenarii.
- Sc. 5 v. 1—109 iambici senarii.
- Act. IV Sc. 1 v. 1, 2 trochaici septenarii.  
 3, 4 iambici octonarii.  
 5 trochaicus septenarius.  
 6, 7 iambici octonarii.  
 8 trochaicus septenarius.  
 9—13 iambici octonarii.
- Sc. 2 v. 1—3 bacchiaci tetrametri.  
 4 iambicus dimeter catalecticus.  
 5—7 bacchiaci tetrametri.  
 8 bacchiacus tetrameter corruptus.  
 9, 10 bacchiaci tetrametri.  
 11—52 trochaici septenarii.  
 53, 54 iambici octonarii.  
 55 creticus tetrameter.  
 56 { anapaesticus monometer.  
       creticus dimeter cum trochaico penthemimere.  
 57 iambicus septenarius.  
 58—120 trochaici septenarii.
- Sc. 3 v. 1—8 trochaici septenarii.
- Sc. 4 v. 1—3 iambici octonarii.  
 4 iambicus octonarius corruptus.  
 5—14 iambici octonarii.
- Act. V Sc. 1 v. 1—6 bacchiaci tetrametri.  
 7, 8 trochaici octonarii.  
 9—32 trochaici septenarii.
- Sc. 2 v. 1—24 trochaici septenarii.
- Sc. 3 v. 1—20 trochaici septenarii.
- Sc. 4 v. 1—31 trochaici septenarii.
- Sc. 5 v. 1—8 trochaici septenarii.

## NOTES.

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ARGUMENT.—It is Ritschl's opinion (Proleg. Trin. p. 317) that all the argumenta prefixed to Plautus' Plays belong to the second century after Christ; whereas Teuffel and Seyffert hold that the acrostics, the great majority, were written during the seventh cent. A.V.C., i.e. about 100 years after the death of Plaut.

[1. in pugna, with hiatus in the caesura of the iambic senarius. In this instance there is a special justification for the hiatus in the fact that it occurs *before a proper name*, which is made more prominent and distinct when it is entirely severed in pronunciation both from the word that precedes and that which follows. Even Ritschl (Proleg. Trin. p. 204 fol.) conceded the hiatus with proper names in two passages; so Hegio with hiatus again in III 4. 73, v 4. 27; on the other hand, with elision in I 2. 77, III 4. 86.]

2. alium for *alterum*, and again amittatur (7) for *amitteretur* (cf. however Mil. II 1. 53), as well as the whole structure of the acrostic, betray the shackles under which the composer was labouring. [The line is a reminiscence of III 5. 102.]

3. Aleos, see on Prol. 9. [Borrowed from I 1. 32.]

4. gnatum captum, i.e. Philopolemus, cf. v. 1.

5. [inibi, the reading authorized by the MSS., means here 'among them,' cf. the Eng. 'therein.' So Aul. Gell. xvii 8 *Frequens eius cenae fundus et firmamentum omne erat aula una lentis Aegyptiae et cucurbitae inibi minutim caesae*. So with other adverbs, e.g. unde (from whom) *nil majus generatur ipso* Hor. Od. I 12. 17: the hiatus after the second thesis need not cause any difficulty, especially in one of the Argumenta Acrosticha, when we remember their probable authorship. Most editors accept the conjecture *in ibus*, an old Latin form with the termination of the 3rd decl. = *eis*. In favour of this it might be pleaded that the writers of the Arguments and Prologues undoubtedly aimed at imitating the language and prosody of Plautus; thus in this acrostic the form CAPTEIVERI (cf. however Amph. Arg. I 3 *Alcmena*, whereas Plautus always has *Alcumena*, four syllables). —amissum, Tyndarus (Paegnium, v 3. 7).

6. uorsa, i.e. changed.

7. amittatur in the sense of *dimittatur*, as often in Plautus, e.g. Mil. IV 3. 3, Most. II 2. 2, Men. v 8. 6.—ut amittatur, i.e. *ut dominus am.* We should expect a more explicit antithesis (*ut ille am.*),

[but the conj. *is* in Fl.'s text is feeble. Notice, too, the unusual sequence of tenses.]

8. *is*, Philocrates.

9. *Indicio quouis*, i. e. *fugitivi*.—*alium*, Tyndarum. [The order of words (*Ind. quoi.*) is not Plautine.]

PROLOGUS.—1. *hos*, attracted to the case of *quos* [cf. Virg. Aen. i 573 *urbem quem statuo uestra est*] and resumed by the *hi* which follows, as *istos* i 2. 1 by *his*. [In such cases, the speaker proceeds, as it were, tentatively in constructing his sentence, instead of consciously realizing it as a whole from the first, and thus a noun, placed early for the sake of emphasis, easily falls under the influence of the verb that immediately follows it.]—*stare*. Although the prisoners do not take any part in the action of the piece until the beginning of the second Act, they are present in chains on the *proscenium* during the delivery of the Prologue. This would give the audience an opportunity of getting to know their faces and dress, and so avoiding confusion in the sequel.

[2. Evidently a joke, *παρὰ προσδοκίαν* (cf. Trin. iii 2. 97, and Wagner's note). But the reading *Illi* of the MSS. is corrupt and makes no sense, for the same persons could not be called *Hi* in one line and *Illi* in the next; the word has been explained by some as meaning 'there' (*illic*), but this is not consistent with *hic* in the line before. Fleckeisen proposes *Vincti quia*, which cannot be said to be probable.—*asto* is used in its proper sense of 'to stand doing nothing, idle' ('stand expectant' is often more exact, cf. Virg. Aen. ii 303, *arrectis auribus adsto*).]

[4. *senex qui hic habitat*, modelled on i 1. 28.]

5. *suo sibi*. This expression, which occurs again 21 and i 1, 13, is equivalent to *suo ipse*; *sibi* does not depend on the verb, but must be taken closely with *suo* in the sense of 'his own.' [The phrase cannot be analyzed grammatically; it is rather one of those combinations calculated to produce an effect on the ear. Plautus uses it again Trin. i 2. 119 *reddam suum sibi*, where however *sibi* has more 'raison d'être,' as a dative is required after *reddam*, and *sibi* represents *ei* as well. So in the single instance from Cicero (Phil. ii 37. 96 *priusquam tu suum sibi venderes, ipse possedit*), *suum sibi* stands also in a close relation to *ipse possedit*. But the passage above mentioned and Ter. Ad. v 8. 35 *suo sibi gladio hunc jugulo*, are more difficult to justify, cf. Amph. i 1. 116.]

6. *operam dare*, properly 'to be at any one's service,' often in the comic poets in the special sense of 'to give one's attention,' cf. 54, iii 4. 85, Trin. Prol. 5.

[8. *Alterum*, to be pronounced with syncope, *altrum*. The same pronunciation is necessary to scan Pers. ii 2. 44: thus *dextera, dextrouorsum, ulterior, ultro*, exist side by side; cf. *surpuit* for *surripuit*.—The line is borrowed from iii 5. 102; cf. on Arg. 2.]

9. For the long final syll. in *uendidit* see Introd. B; also Corssen i 608 seq., ii 445, 493.—*Alis*, Doric form for *Elis*, as *Alëus* for *Elëus* (*Ἠλεῖος*).

10. [*Patri huiusce*. Fl. proposes *domino patri h.*, in order to avoid the hiatus. But compare the exactly similar case in Aul. Prol. 5, *pātri āvoque*, defended by Lachmann on Lucr. iii 941. There seems a special reason why *huiusce* should be made as prominent as possible (cf. note on Arg. 1), for the person meant is not the same as the *huius* of 4. Gepp. and Brix. read *Huiús patri iamne*.]—*iam h. t.* The same address to the audience, Poen. Prol. 116, Amph. i 2. 23. [Note the absence of an interrogative particle after *iam*.]—*optumumst.* The spectators are supposed to nod assent. Such familiarities are quite in the style of the Prologues; cf. Men. Prol. 51—55 and again 72 seq. Even at the present day one may hear on the Italian stage such a dialogue as the following:

*Actor.* Signori, domani sera ci sarà una rappresentazione, intitolata i tre principi di Salerno; il primo l'ammazzera il secondo, il secondo l'ammazzera il terzo.

*One of the audience.* Il terzo, chi l'ammazzera?

*Actor.* L'ammazzerete voi S'jor Paino; e poi, se ci volete venir, veniteci; se non ci volete venir—accidenti!

11. *Negat.* On the long syll. -āt, see Introd. B [and comp. Lucr. ii 27 (*fulgēt*)].—*ultimus*, one supposed to have come too late to find a seat, and to be standing at the back. After *accedito* we must imagine a short pause; the person addressed showing no signs of obeying, because he sees no room in front, the speaker of the Prologue calls to him, *si non ubi sedeas*, &c., 'If there is no room for you to sit down, there is room for you to take a walk (outside).' *Est ubi ambules* is thus an indirect way of saying *abi*. Similarly Mil. ii 1. 3, 4,

*Qui autem auscultare nōlet, exurgāt foras,  
Vt est, ubi sedeat ille qui auscultāre uult.*

Possibly there is a reference to the open promenade (*ambulacrum*) attached to every theatre; the *theatrum Pompeii* (the first stone theatre, built B.C. 55) possessed one of large dimensions (see Wieseler Theatergebäude, Tab. ii 12A). [Bentley (on Ter. Haut. Prol. 31) proposed to read *discedito*, considering that *accedito* was inconsistent with *est ubi ambules*; but the difficulty may be overcome as above.]

[13. Sense: you must be off, as otherwise you force the actor to play the beggar, i.e. to solicit from every one present individually the assurance that he has made himself heard, as the beggar goes from house to house. Geppert understands mendicant literally, as though the speaker meant that, if he overstrained and cracked his voice, his occupation would be gone. So too Brix.]

14. *me.....non rupturus sum*, 'I have no intention of cracking my lungs' (*κεκραγὼς διαρρηγῆσθαι*), cf. Poen. iii 1. 37, *tua causa nemo nostrorum est suus rupturus ramices* (blood-vessels).



15. *Qui potestis censerier.* The speaker of the Prologue turns to those sitting near the stage, the wealthy classes, i.e. the Senators and Equites. [But *ope* for *opibus* is quite unparalleled. In the Roman theatre the orchestra, being no longer occupied, as at Athens, by the Chorus, was reserved for the seats of the Senators. This arrangement came into force B.C. 194 (see Livy xxxiv 44. 5, and 54. 4—8 *ut loca senatoria secernerent a populo. nam antea in promiscuo spectabant*), and probably at some date between B.C. 194 and B.C. 67, places near the stage were also assigned to the Equites; for Cicero speaks of the law of Roscius Otho (67) as merely restoring to them a right which they had possessed before in some shape (*pro Murena*, § 19. 40, *equestri ordini restituit dignitatem*).]

16. *relicuom.* The remainder of the *argumentum* is compared to the balance of a debt due to the *opibus censi*, for it is the wealthy to whom debts are usually contracted; cf. Cist. i 3. 40 *nunc quod reliquom restat uolo persolvere, ut expungatur nomen, ne quid debeam*. [So in Cicero *reliqua* often for the balance of a debt.].—[*nil moror*, here 'I dislike'; so Hor. Ep. i 15. 16 *nam uina nihil moror illius orae*. The root idea in this expression was perhaps 'I do not dwell upon (with affection).' Hence it was used (1) *negatively*, in the sense 'I am indifferent to' (e.g. Virg. Aen. ii 365 *et esse nil moror*, 'I care not if I am'); (2) as an expression of *positive aversion*, 'I cannot bear,' as in the above passage from Horace. In the English 'I do not care' there is a similar ambiguity.]

17. *dixeram* may mean 'had said,' i.e. at the time when I was interrupted by the 'ultimius' (11); but perhaps it is here, as often in Plaut, not a genuine praeteritum in praeterito, but simply = *dixi* or *dicebam*; so ii 2. 55, v 1. 18, Men. ii 3. 77, *pallam illam quam dudum dederas*. Aul. iv 4. 8 *Nil equidem tibi abstuli; at illud quod tibi abstuleras, cedo*. This tense is also found in Terence; in Plautus especially at the end of a line; see too Cic. Verr. iv 22. 48 *quod ante de istius abstinentia dixeram*.

18. *dominum*, i.e. the son of his master (*filium erilem*).

19. *is*, Theodoromedes.

20. *quasi* = *fere*. Most. iii 1. 91 *debet quasi quadraginta minas*. Ter. Haut. i 1. 94 *quasi talenta ad quindecim coegi*.—*una* = *eadem*, so *una rest* iii 1. 28.—[*Peculiaris* is the word used by Plautus himself several times, e.g. v 3. 5.]

[21. *suo patri*. The mention of another son and another father just before makes it necessary for the speaker to be very explicit. The story is indeed somewhat complicated.]

22. *pilas*, cf. Plato Legg. 803 *ἀνθρώπων θεοῦ τι παίγνιον εἶναι*, Meineke Fragm. p. 697 *τοιοῦτο τὸ ζῆν ἐστίν, ὥσπερ οἱ κύβοι*.

24. [The object of the speaker is to fulfil his promise given in verses 5 and 6; but in order to explain how it has come about that the one son is a slave to his own father, he has to interrupt the story

of his fortunes and tell about the capture of the other son in war. The line is modelled upon i 1. 25.]—belligerant. The historical present after *postquam* and *quom* is a common conversational idiom; see III 1. 25, II 2. 32, IV 2. 107, Mil. IV 8. 21, Curc. II 3. 46, Amph. II 2. 45.—[cum Aleis, cf. note on line 31 for hiatus in the caesura minor, and II 3. 35 for another instance in which the word *cum* is not elided. See on the whole subject of non-elision of syllables ending in *m*, Corssen II 790, and comp. Curc. IV 2. 37 etc. It is probable that in the Latin of the time of Plautus, *m* had only partially lost its consonantal character.]

25. fit. The original quantity of the vowel is preserved, as in *scit* II 2. 100, *it* Curc. IV 2. 3; cf. Greek λέγει(τ), and Introd. B, Corssen II 491.

26. Alide, name of the country, not the town; see on III 4. 41.

27. Hic, i.e. *Hegio*. [But this is harsh, and Geppert supposes that some lines have fallen out after *Alide*. We should certainly have expected to be told that Menarchus was a client of Theodoromedes, which is an important fact in the development of the story (see II 2. 85 seq.).—*commercari*. The prefix signifies 'thoroughly,' as in the Eng. 'buy up,' so *coemo*, cf. *comedo* (eat up), *comburo* (burn up).]—The whole line is modelled upon i 1. 32.

28. si, 'in the hope that;' so i 1. 32, Trin. II 4. 131, IV 2. 117. [Virg. A. II 136, 756.]—qui mutet suom, Eng. 'whom he might exchange for his own son.'—qui (an old abl. = quo, see i 1. 33, Trin. Prol. 14) is an emendation of Fl. [For the abl. with *mutare*, cf. Hor. Od. I 17. 1 *Velox amoenum saepe Lucretilem Mutat Lycaeo Faunus*. In these cases *mutare* means 'to take in exchange,' and the abl. is analogous to an abl. of price. On the other hand, we find in Od. I 16. 26 *mutare tristia mitibus*, where it means 'give in exchange for.']

[29. Again the speaker uses every effort to make his meaning clear, and to avoid any confusion of the son captured in war with the son who is a slave to his own father.]

[30. *indaudiuit*, a certain correction. The old form of the preposition *in* is seen in such words as *ind-ipiscor*, *ind-uo*, *ind-utiae*, *indigena*, *ind-oles*, *indu-perator*. *Indaudire* means 'to catch the first sound,' on the analogy of *imbuo* 'to give a first wetting,' *informare* 'to give the first shape.' Hence the idea of *imperfectio* in these verbs, e.g. *litteris Graecis imbutus* = with a smattering of Greek learning.]

[31. For the hiatus in the caesura minor, compare Men. III 3. 3, III 2. 30, Poen. I 3. 34, etc. With this proper name there occurs hiatus above, line 24 and in i 2. 60.]

32. A play upon the word *parcere*; cf. Truc. II 4. 24 *utinam item a principio rei pepercisses meae ut nunc repercis saviis* ['he was not saving of his money, if only he might be saving of his son.']

33. *reconciliare*, as in the lines of Plautus himself, I 2. 59, III 4. 44 = *recuperare, recipere* (I 1. 35). So *conciliare* I 2. 22 (ante-classical).

34. [I have followed FL, Br. and Studemund, in transposing *hosce de praeda*, and correcting the second *de* (which is very clumsy and may have been caused by the termination *da*) to *a*, in accordance with the reading of the MSS. in II 3. 93, from which and I 2. 2 the present line seems to have been borrowed. In Epid. v 1. 15 the Ambrosian MS. preserves the phrase *emi de praeda*, where the other MSS. have *ex praeda*.]—*quaestoribus*, as though the scene were laid in Rome. The *quaestores urbani* were entrusted with the task of selling the war booty and prisoners.

35. *hisce*, nom. pl. (for *hi-ce*), sometimes *heisce*. This old form of the termination is attested by inscriptions not only for the pronouns *hic, ille, is, idem, qui*, but also for substantives of the 2nd decl.; e.g. we find *conscripteis, publiceis*, etc. [A still earlier form was *es*, e.g. *magistres, Atilies*.]

36. *amittat*, see on Arg. 7.

39. According to Ritschl (Opusc. II p. 687) we are to scan *hic illius*.

44. [*imprudens*, 'unintentionally.']—*saepe jam multis in locis*, a pleonastic expression, which has held its ground even in later Latin.

[46. *Sed* is resumptive, after the digressive remark *itidem... boni*.]

[48. An interpolation, probably a gloss on line 46, *itaque* corresponding to *Sed*. Brix, after Lorenz, brackets 46—49.]

49. *ad*, even with names of persons, has sometimes the sense of *apud*, where there is a collateral notion of place; cf. III 5. 41, Stich. III 1. 35 *jubebo ad Sagarinum cenam coqui*.

[50. The speaker has now fulfilled his promise given in verses 5 and 6.]

[51. Bracketed by FL as an 'interpolatio foedissima,' on the ground both of sense and metre. But to strike out all the lines of doubtful elegance in the Arguments and Prologues is to ignore their character and origin; cf. note on 10; *cum belle recogito* occurs Curc. III 5.]

52. *vobis fabula*. '*Nos hoc representabimus ornatu, voce, vultu gestuque quasi rem veram, quasi essemus illi, quibus hoc evenit: vobis id erit spectaculum et ludus.*' Gronovius. Lessing proposed to invert the order of the words *nobis, vobis*; but the above sense is more natural.

53. *etiam*, 'further,' 'in addition.'—*noluerim*, potential, see II 2. 59.

55. *non pertractate*, 'not in the ordinary hackneyed manner,' [an ἀπ. λέγ., and a very strange expression.]

56. [This is a true description of the play; see Introd.].—*inmemorabiles* = *non memorandi*. Adjectives in *bilis* usually denote 'what may be,' but sometimes in Plautus 'what must be,' e.g. Rud. III 2. 40 *Edepol infortunio hominem praedicas donabilem* (= *donandum*).

Sometimes, again, they have an active signification, e.g. *adjutabilis* (Eng. serviceable) Mil. iv 4. 8, *uoluptabilis* (pleasing) Epid. i 1. 19, *impetrabilis* (successful) Most. v 2. 40. To these add the *penetrabile frigus* (piercing cold) of Virgil, and Cic. de Nat. Deor. ii 36. 91 *natura animabilis* (quickenings), *ibid.* 39. 98 *varietas insatiabilis* (which never produces satiety, never cloyes).

57. *Periurus leno*, etc., some of the stock characters of comedy.

58. *ne uereamini*, in the spirit of Bottom (Midsummer Night's Dream, Act iii Sc. 1): "Fair ladies, I would entreat you not to fear . . . if you think I come hither as a lion, it were pity of my life," etc.

60. *foris illic*. For the short syll. *foris* see Introd. A (ii).—[Nothing would have pleased the audience better than a little fighting on the stage; the speaker of the Prol. here comically disappoints any expectation that his words *Ne uereamini*, etc., might have raised.]

61. *iniquomst*, 'would be an unfair demand.' [For the indicative, cf. *longum est ea dicere; sed hoc breue dicam* (Cic. Sest. 5.) 'it would be tedious.']—*choragium*, here 'stage properties' (*instrumentum scenarum*). The *choragus* of the Romans was an essentially different person from the *χορηγός* of the Athenians, and seems to have been merely a 'costumier,' whose business was not even confined to the theatre (cf. Pers. i 3. 79). Similarly *choragium* has nothing of the meaning of *χορηγίον*, but denotes 'wardrobe' in general. It is therefore the addition of *comicum* which gives the special reference to the theatre. [Similarly the verb *χορηγέω* becomes quite general, e.g. in Arist. Eth. Nic. 10. 15 τοῖς ἐκτὸς ἀγαθοῖς ἰκανῶς κεχορηγημένον.]

62. *tragoediam*. Battles were not represented on the stage either in the Greek tragedies or in the Roman *fabulae crepidatae* imitated from them; but that they were sometimes introduced into the *praetextae* or tragedies on native Roman subjects is attested by Hor. Ep. ii. 1. 189 seq. and Cic. ad Fam. vii 1. 2. [As the *praetexta* is to the *crepidata*, so is the *togata* (Latin comedy of Roman life) to the *palliata* (Latin comedy representing Greek life and manners).]—*nos*. The speaker of the Prol. is therefore one of the actors; cf. Prol. Poen. 125 *alius nunc fieri uolo*.

[65. *facium ut*, 'I will take care, warrant.']

68. *duellum*, old form of *bellum*, always pronounced with synizesis as two syllables.—*duelli duellatores* balances *domi iudices* ['as you are gallant soldiers in war;'] for *que* cf. Hor. Ep. i 6. 31 *Virtutem uerba putas et lucum ligna*.]

## I. 1.

1. The *Menaechmi* opens by a similar remark of the parasite *Peniculus*, who explains the origin of his name. Parasites were usually dressed in black or grey clothes, with the addition of all sorts of devices to excite ridicule (see Lorenz, Introd. to Most. p. 16).

2. *innocatus*, 'an uninvited guest.'

3. *derisores*, 'wags,' i.e. other parasites, who did not approve of the witticism at the expense of one of their class.—[absurde, 'flat,' 'out of place,' cf. *vox absona et absurda* Cic. de Or. III 11. 41.]

[4. Erg. however does not mind finding a new meaning in this jest at his own expense.]

5. *sibi inuocat*, 'invokes.' It was a Greek custom when casting dice to call upon the name of some deity or one's mistress for luck; for an example see Curc. II 3. 75 seq. [The MSS. here repeat *scortum*: I have followed G. Götz and Brix in cancelling the word and putting *sibi* from the beginning of the line in its place.]

[6. The *scortum* therefore is 'invoked,' 'pledged in drinking,' at the banquet.]

7. *Verum herole uero*, again Curc. III 5; and in the same sense we have *uerum enim uero* Capt. v 4. 2.—*planius*, i.e. are more obviously *inuocati*.

8. *inuocat*, i.e. in the sense of line 5.

9. The parasite Saturio uses the same simile of himself and his tribe, Persa I 2. 6.

10. *res prolatae sunt*, 'public business is suspended' (lit. 'is put off' till a later date), as sometimes happened in time of war or on account of public games or excessive heat of weather. A Roman allusion, see on 22, and cf. 30 seq., I 2. 2, I 2. 44—55.

12. *quasi = sicut*, and to be joined with *latent* and *uiuont*.—*caletur* impersonally for *calet*, so Truc. I 1. 46.

13. *suo sibi*, see note on Prol. 5.

15. in *occulto*, see Introd. A (ii) and (iv).

16. *urant = rusticantur*.

17. *uenatici canes*, because equally lean.

18. *redierunt*, sc. *res*, the opposite of *prolatae sunt*; so in Cic. it is a regular business expression.—*Molossici*, *odiosici*, *incommodestici*, are words humorously formed (from *Molossi*, *odiosi*, *incomodi*) with the same termination as *uenatici*, as though they were all different breeds of dogs. [The *canis Molossus* (Hor. Epod. 6. 5) was a large breed from Epirus, often employed as house dogs, and hence leading a protected, well-to-do life.]

20. [hic, adv.]—*potis*, i.e. *potis est = potest*. So Trin. II 2. 75 *pote* for *pote es = potes*. [*Potis* is thoroughly Plautine, but *potest* would be supported by J.]

21. *frangique in caput*. So Saturio in Persa I 2. 8 *cognomentum erat duris capitonibus*.—*aula* the only form in Pl. for *olla*.

22. The reading in the text is Fl.'s emendation. *Ire* (after *uel*) and *licet* of the MSS. are probably a gloss upon *ilicet*, which has crept into the text.—*portam Trigeminam*. The scene is in Aetolia;

but Roman names and allusions are not rigidly excluded. The *Porta Trigemina*, situated at the northern extremity of the Aventine and close to the Tiber, lay directly on the line of traffic between the *Emporium* or merchant dock, which was just outside the gate, and the city. [It is not certain what is the meaning of *saccus* here; it is nowhere (else) applied to a beggar's wallet. Near the *Porta Trig.* there would be plenty of work for porters, and perhaps *saccus* means baggage or packages.]—*ilicet* (i.e. *ire licet*, cf. III 1. 9) *ad s.* 'let him lend a hand.'

24. *rex* is the rich patron; so βασιλεύς in Greek comedy.—*est potitus hostium*, in passive sense (*potire aliquem alicuius* = 'to put some one in the power of some person or thing'). So in *Amph.* I 1. 23 *eum nunc potiuvi pater servitutis*. [*Potitus hostium* occurs twice again in this play, I 2. 35, III 5. 104, and also *Epid.* IV 1. 7, 39.]

[25—29, a parenthesis; 25 and 26 seem at first sight to come too late after the full statements of the Prologue; but perhaps the original play opened at this scene without a Prologue.]

[26. *illi*, a form of *illic*, often in *Plaut.*, e.g. *Capt.* II 2. 73, 91, *Amph. Prol.* 133. The MSS. sometimes substitute *illic*, the better known word.]

[30. *Nunc hic ocepit*. This is not the apodosis to 24, but another parenthetical remark. The sentence commenced in 24 (*Nam postquam*, etc.) loses itself, and the apodosis demanded by the sense (*nihil est quo me recipiam*) appears as the apodosis of another sentence.]

[31. *inhonestum quaestum*, i.e. as a slave dealer (cf. I 2. 20 *quaestum carcerarium*).]

[33. *qui*, see on *Prol.* 28.]

34. *nimis quam*, 'excessively'; cf. *Most.* II 2. 78 *nimis quam formido*. [Cf. *mirum quam*, *mirum quantum*; the word *quam* has lost the sense of a relative in these combinations; cf. ὑπερβυῶς ὥς.]

35. *recipit . . . recipiam*. A play upon words; cf. I 2. 12.

36. *sese*, *only* themselves. [In may easily have dropped out before *iuventute*, especially if written in one word, according to the custom of *J.*—For the scansion *iuventute* see *Introd.* A (ii).]

37. *ille demum*. He and none but he, cf. v 4. 3, *Sall. Cat.* 20. 4 *Idem velle et idem nolle, ea demum firma amicitia est*. [*Demum*, originally of time ('not till') has passed into the meaning of 'only,' like the German *erst*.]—*antiquis*, cf. *Ter. Ad.* III 3. 88 *antiqua uirtute ac fide*.

[38. *gratiis* and *ingratiis* (later forms *gratis*, *ingratis*, see *Introd.* C) are ablatives derived from *gratia*, and mean literally 'by favour' and the opposite. Hence the more special meanings of (1) 'for nothing' (Eng. 'for love'), and (2) 'to the heart's desire, welcome (to the recipient),' and their opposites. For (1) cf. *Capt.* II 3. 48, v 1.

28 ; for (2) Men. v 8. 5, Lucr. III 935 (*Nam gratis anteacta fuit tibi uita*).]

39. *condigne*, in a manner 'worthy of him,' i.e. 'like him.'—*moratus moribus*, as Asin. III 1. 3 *istoc more moratam*. Ter. Hec. IV 4. 22 *quibus moratam moribus*.

[41. *Saturitate ebrius*. This is not equivalent to *ad saturitatem ebrius*, 'so drunk that one is sated with drinking and can drink no more ;' the parasite concerned himself more with eating than drinking, cf. IV 2. 97. Rather *ebrius*, which in its proper sense relates to drinking, is here metaphorically transferred to eating, 'intoxicated with repletion,' as Horace (Od. I 37. 12) applies it to the exhilaration of *success* (*fortuna dulci ebrius*), and Lucretius (III 1051) to the stupefaction caused by *trouble* (*ebrius curis*).]

## I. 2.

1. For the anapaestic word in the second foot of the Senarius cf. Trin. II 3. 6.—*sis*, contracted for *si uis*, as *fortassis* for *forte an si uis*, *sultis* for *si uoltis* (see II 3. 96), *sodes* for *si audes*.—*istos*, by attraction ; see on Prol. 1. [*Iste* is here used of a person not present, cf. v 3. 10, 13.]

[3. *Oatenas singulares*, probably a technical term for some lighter kind of manacle. Lamb. explains *singul.* as *simplices*, *minores*, in opposition to *istas maiores*.]

6. *uti* for *uide uti*, to convey a command. [Or it may stand for *ita ut*, in its limiting sense, 'yet only on condition that.']

9. *postillac* (formed like *posthac*) [*postillac* for *post illam*, the reading of *B* and *J* (written *postillā*), is a slight change].

11. *non uidere*, i.e. else you would save up money (*peculium*) and purchase your freedom.—*uidere ita*. Modal adverbs like *ita*, *sic*, *item*, *ut*, are often used in connection with *esse*, *videri* and similar verbs in the sense of *talis*, *qualis*, i.e. instead of an adjective ; see II 1. 35, II 2. 57. Amph. II 1. 24 AM. *Homo hic ebrius est*. So. *Utinam ita essem* [Eng. 'So I wish I was,' above we might translate 'Not so you, apparently.']

12. [*Si non est* (mihi) cf. Asin. I 3. 43 *quid, si non est?*—*quod dem*, i.e. money to buy myself off ; *dem me in pedes*, a play upon the word *dare*, 'to take to my heels,' cf. *se in pedes conicere* Ter. Phorm. I 4. 13.

13. *si dederis*, sc. *te in pedes*.—*dem tibi*, i.e. magnum malum.

14. *ut praedicas*, 'to use your own comparison,' see lines 7—9, especially the last. He means, 'I will wait for an opportunity, and then you will never see me again.' For *ut praedicas* cf. Mil. II 5. 61.

15. *ita ut dicis*, ironical consent. 'Very good ; then I will treat you as such : beware of the cage!' [For the MS. reading *si facis*,

Lamb. proposed *ne faxis*, which would certainly be easier ('to prevent your doing so.')

[16. *cura quæ inssi atque abi*. These words favour the supposition that the captives are not on the stage during the whole of the first act, as Dombart supposes.]

18. *uisam ne*, the same *ne* as in *uide ne* [*uide ne sit* = perhaps it is, *uide ne non sit* = perhaps it is not; cf. Cic. pro Cluent. 35 *uide ne mea coniectura sit uerior*].—*quippiam turbauerint*, so *numquid Tranio turbauit* Most. iv 4. 37, etc.—*nocte hac*. The action of the piece begins therefore in the morning.

19. *Inde*. On the shortening of the first syll., see Introd. A (v).

[22. *conciliare*. The radical meaning is 'to bring together,' 'unite,' hence the two derivate meanings, (1) 'to fetch' (to bring to a place), and (2) 'to procure,' 'to buy,' *parare*; so *conciliauisti pulcre* Epid. iii 4. 40, cf. Trin. iv 2. 14.]

23. *Vel . . . perpeti*, with humorous effect, as he would not himself be a sufferer thereby.

[26. Fl. and Br. change the MS. reading to *miser aegritudine*. I have followed J; Scaliger read *miser a macritudine*, the reading of B; Camerarius *miseru macritudine*.]

28. Construe: *quod aliquantillum foris etiam gusto* 'Only the morsel that I still taste away from home.' *Aliquantillum* only in this place in Plaut.; but *quantillum*, *tantillum*, are common.—*beat* is stronger than *iuuat*.

29. *Di te bene ament*, cf. *bene profuerit* ii 2. 65. So *male formidare* (iv 4. 6), *male metuere* (Aul. i 1. 22), *male odiſſe* (Men. i 3. 7), *male taedet* (Most. i 4. 4). In these instances the adverbs employed are of *cognate meaning* to the verbs which they qualify; *bene*, *male* = *ualde*, *uehementer*. [Add Lucretius iii 942 *quod pereat male*, and compare his *uacuum inane*, *gelidæ pruinae*, *calidi uaporis*, etc.] Frequently the adv. (or adj.) and verb are not only of cognate meaning, but of cognate form; hence one of the many kinds of etymological figures, of which Pl. is so fond; cf. ii 1. 57 *memoriter meminisse* 'to bear faithfully in mind,' Poen. iii 2. 29 *sapienter sapit* 'is very sly,' Aul. ii 4. 35 *parce parcus* 'exceedingly sparing,' Capt. iv 1. 7 *amœna amœnitate*.

30. *ego*. In a second question *ne* may be omitted, so Trin. i 2. 100 [cf. further Capt. Prol. 10].

[34. Cf. Shakespere, 'Much Ado about Nothing,' Act iv Sc. 1 :

Then we find

The virtue that possession would not show us  
Whiles it was ours.]

37. *feras*. The subj. is influenced by the acc. with infin. (*me . . . facere*), not directly dependent on *quom*; for in Plaut. 'quom causale' is followed by the indicative.



[38. *par*, 'it is natural'; Lucr. uses the expression in the sense of 'it follows (as an inference),' *συμβαίνει*; see I 361.]

40. *dixis*, *induxis*, are probably syncopated perfect subjunctives; their original and full form being *dixisis*, *induxisis* (hence *dixis*, *dixis*), from perf. indic. *duxi*, *induxi*, parallel to the ordinary *dixeris*, *induxeris*, but always used with a *future* signification. Similar formations are common enough in early Latin writers; e.g. *faxim*, *axim*, *capsis* (which Cic. Or. § 154) falsely explained as a contraction of *cape si uis* from old perfects *faxi*, *axi*, *capsi*. [For different views as to their origin, see Madv. § 115 f.; Roby §§ 619—625.]

43. *bonum animum*. He explains why, line 58.—*animum*. Eheu. The hiatus with interjections is the rule in all poets. [Here also with caesura and change of speaker.]—*huic*, i.e. *uentri*, accompanied by a gesture; similarly Epid. I 1. 8. Or *huic* may stand for *mihi*, as in Greek *ἐδ' ἀνὴρ* (cf. O. T. 534); Merc. v 4. 36 *hunc senem* (= *me*) *para cluentem*.—*dolere*, 'cause pain,' as Amph. I 1. 255 *mihi malae dolent*.

44. *quia*, as regularly in Plautus after the 'verba Affectuum' (*doleo*, *gaudeo*, *suscenseo*, *laetus sum*, etc.); later usage decided in favour of *quod* (see Trin. II 2. 15).—*exercitus*. The Comitia Centuriata, in virtue of its military organization, was called *exercitus urbanus*, and the usual phrases for to summon and to dismiss it were *imperare exercitum*, *remittere exercitum* [see Ramsay's Antiquities, ch. IV p. 121].

47. The Proceleusmatic, *Philopolemus*, is excused as being a proper name; cf. however III 1. 33 (in the 2nd foot).

[48. *Prouincia*, in the sense of 'task,' 'charge,' cf. III 1. 14, Mil. IV 4. 23, Pseud. I 2. 16 (in the plural). Plautus compares the giver of a feast to the presiding magistrate in the Corintia (cf. *imperator*, 57).]

50. Working out the metaphor of 44, Hegio enumerates the various dishes at a banquet, as so many different contingents of soldiers, the names of which (derived from *pistor*, *panis*, *placenta*, *turdus*, *ficedula*) at the same time resemble names of towns or peoples; the *Pistorenses* suggest the inhabitants of Pistoria in Etruria [properly *Pistorienses*], the *Turdetani*, a well-known tribe in the south of Spain, the *Placentini*, the town of Placentia.—[*Multigeneris* is a word used again by Plaut. Stich. II 3. 59. He seems to have been fond of coining compounds of *multus*, e.g. *multibibus*, *multiloquax*, *multipotens*, *multimodis* (used also by Lucr. and Ennius).]—*opus est tibi*. The parasite also had his 'prouincia' in the preparation of the banquet (see III 1. 14); if the giver of the feast was the consul, the parasite was the lictor.

55. *maritimi omnes milites*, 'marines of every kind,' alluding to the various sorts of fish at table; cf. Men. v 1. 17 *omnia mala ingerebat* 'abuse of every kind.'—[For *opes sunt*, cf. Cic. de Invent. 2. 19 *exempla permulta opus sunt*, and Madv. § 266.]

59. In his diebus, 'within the next few days,' so Pseud. I 3. 97 in *hoc triduo*, with which cf. Ter. Ad. IV 1. 4 *triduo hoc*, in the same sense.—*reconciliassere*. Old fut. perf. infin. from *reconciliatio* (asso), which is a contr. form of *reconciliatio*, and therefore parallel to *reconciliauerō*; cf. note on 48.

[60. Has hiatus both in the caesura maior and the caesura minor, the latter justified by the proper name; see on Arg. I and Prol. 31.—*eccum, eccum aliquid notat, quod non videtur* Taubmann. So Mil. III 1. 192, where Gruter remarks, '*eccum non tantum dici de eis qui in conspectu sunt, sed etiam qui in vicinia*,' and cf. Capt. V 4. 18, Aul. IV 10. 55. Hegio probably accompanies his words with a gesture, pointing to his house, in which the captives are.]

62. If the reading *fore* is not corrupt, this is a solitary instance in which it is joined with the acc. cum infin. instead of *ut* and subj. (*ut mutem*). We may find a parallel, however, in Amph. I 1. 17 *quodcumque homini accidit lubere, posse retur*. See Lachmann on Lucr. p. 297.

64. *nusquam*. Here 'no-whither,' equivalent to *non quoquam*; cf. Cist. IV 2. 37 *hinc nusquam abiit*. So *usquam*, Most. III 2. 172 *equidem haud usquam a pedibus abscedam tuis*. Similarly *intus* admits of two meanings; firstly, rest within; secondly, movement 'from within' (*ἐνδοθεν*), Men. I 3. 35 *euocate intus Cylindrum*. Again, *peregre* admits both the idea of *motion to* and that of *motion from*, in addition to its original meaning, (1) in a foreign land; (2) to a foreign land, Trin. I 2. 112; (3) from a foreign land, Most. III 1. 79, Amph. I 1. 8, 208.

65. The Greeks as well as the Romans celebrated the birthday by an entertainment; τὰ γενέθλια ἐορτάζειν, *nataliciae dapes*, Pers. V 1. 16 seq.

[67. *facete dictum*, 'capital, 'very good' (lit. cleverly said, cf. II 2. 26). Hegio had seemed to imply that he could only hope his invitation to be accepted because it was a special occasion.]—*pausillum* with *contentus*, 'just a little bit moderate in your expectations'; cf. *multum miseri* Stich. II 1. 52, *multum loquaces* Aul. II 1. 5, *multum demissus homo* Hor. Sat. I 3. 57. [Lamb. proposed *pausillo*, which would be easier, but the MSS. have *perpausillum* in the next line too.]

[68. *ne perpausillum modo* = *dum modo ne* (cf. Ter. Adel. V 3. 49), 'so long as you don't mean a very little bit.' Heg. of course meant by 'a little moderate' (*pausillum contentus*) 'considerably moderate' (*litotes*); and Erg. accommodates his answer to this sense, 'Don't ask me to be *very considerably* moderate.' At the same time, when he says *perpausillum*, he is thinking also of a possible deficiency of supplies, 'a very little dinner,' and it is this sense which first strikes the ear.]

69. *adsiduo adv.* = *semper*; cf. Amph. I 1. 14.

70. The sense is: HÆ. 'Come now, state your demand!' ER.

'Going, going, gone!' (i.e. I accept your invitation, unless some one makes me a better offer). In answer to Erg.'s protest against a too stingy entertainment, Hegio humorously proposes to settle the matter by a formal contract (*stipulatio*), Erg. making his demand as to each item of the feast (*rogare*), and Hegio declaring his consent or refusal (*promittere*). There is a good instance of such a contract in full (here merely hinted at in the word *roga*) in *Bacch.* iv 7. 40 seq. The parasite, replying to this jest with another, represents invitation and acceptance of invitation as a bargain for sale, in which Hegio appears as purchaser, Erg. as vendor, the article to be sold to the highest bidder being the company of Erg. at dinner.—[*Emptum (tibi est)* is the formula employed in concluding a bargain; cf. *Epid.* iii 4. 39 *Estne empti mi haec?* *Pæ.* *His legibus habeas licet.*]

71. *condicio* came to be used technically, as *Uss.* says, for an invitation or engagement; cf. *Mart.* xi 52. 1:

*Cenabis belle, Iuli Cerealis apud me;  
Conditio est melior si tibi nulla, veni.*

73. By *profundum* of course understand *uenter*, so *barathrum* (*Curc.* i 2. 32).

74. *em*, 'look you.' This form of the demonstrative particle *en* (acc. of the pronoun *is*) is strongly supported by the MSS. in many passages of Plautus and Terence, and sometimes demanded by the metre. The interjection *hem*, which is frequently confounded with it in the later, and occasionally even in the earlier MSS., is an entirely different word, an expression of strong emotion (joy, sorrow or surprise).

75. Heg. compares his own humble dinner to a weasel, a more sumptuous one to a hare.

76. My fare is like a rough, stony road, and a dinner with me a tough piece of work to get through.

77. Sense 'No, it won't do; you can't frighten me off like that.'

79. *sane* concessive. 'Your well-shod teeth will be necessary.'—*essitare* frequentative, formed by adding *-ita* to the supine stem (in which the final dental of the root appears as *s* before *s*). Similar formations are *curs-itare*, *haes-itare*, *uent-itare*, etc.

80. *terristris cena* 'a countrified meal,' i.e. *quae nihil nisi terra natum habet*.

81. *multis holeribus* descriptive abl. i.e. without meat.

82. *Numquid vis?* 'is there anything more I can do for you?' the usual formula in leave-taking. Cf. *Hor. Sat.* i 9. 6. So too *numquid aliud?* *Capt.* ii 3. 88.

84. *tarpessita*, from *τραπεζίτης*, a banker.

85. *iri*. For the pres. instead of the fut. infin. after verbs *sperandi*, *promittendi*, etc. (as in Eng. 'I hope to do it'), cf. *Trin. Prol.* 5 *si quidem operam dare promittitis*. *Ter. Eun.* iii 3. 14. The omis-

sion of the acc. before the infin., after verbs *dicendi* and *sentiendi*, where the subject of the infin. is the same as the subject of the principal verb (as in Greek), is common enough in Plaut.: see the above quoted passage from the Trin., and compare IV 2. 114, Capt. II 3. 5, Most. III 1. 99, Pers. IV 4. 53, Pseud. I 5. 152, Asin. II 3. 14, IV 1. 61. —*dixeram*, see line 17 (and note on Prol. 17). Hegio does not, however, actually go until the end of the first Act (Act II) after the departure of Philocrates.—[*iuero*. For the sense of the future perfect, see on II 2. 65.]

## II. 1.

A *Canticum*.—As announced in the Prologue (38, 39), the prisoners appear from the first with changed names and dresses.

1. *si* denotes not a supposition but a fact, 'since'; cf. line 4 and III 4. 13. So often *siquidem*.—*exequi*, cf. *egestatem exequi* Trin. III 2. 60, *mortem exequi* Pseud. IV 2. 38.

2. On the scansion of *decet* see Introd. B, on the short final syll. of *labos*, Introd. A (i). [For the sentiment cf. Hor. Od. I 24,  
Durum, sed leuius fit patientia  
Quicquid corrigere est nefas.]

3. On *domi* see Intr. A (i); on the synizesis in *fuistis* Intr. C.

[5. No very satisfactory emendation of this passage has yet been proposed: that of Lamb. *Atque herile imperium ingeniis uestris lenere reddere* is somewhat too bold, but hits the sense.]

6. *Indigna, digna*, absolutely, cf. Trin. II 4. 47.

[7. The meaning is, 'No need to cry out; your eyes express your indignation sufficiently.'—*Editis* for *-clitis* of the MSS., which not uncommonly confound *cl* with *d*, owing to the resemblance of the two. Thus in II 2. 99 *J* has *perido* corrected to *-clo*, in III 5. 31 *B* has *clueas* (rightly), *J ducas*.]

9. *quia*, see note on I 2. 44.—There is the same antithesis of *pudet* and *piget*, 'to be ashamed' and 'to be vexed,' in Trin. II 2. 67 seq.—*cum catenis esse*, 'to wear chains,' as Cic. Mil. IV 11 *esse cum telo* 'to be armed with a weapon.'

11. *emerit*. *Attractio modi*, cf. Mil. II 4. 17.

12. The shortening of *a* in anapaestic verse, may be illustrated by Most. IV 4. 20 *quid? à Tránione servo?*

13. *Scire officium*, cf. Poen. Prol. 12.

[14. The line ends with a choriambus, a foot not unfrequently found in any place in the cretic tetrameter; we have it in the last foot again Pseud. V 1. 3; see Christ *Metrik*, p. 394.]

16. *Dehortor* with synizesis of Intr. C.—On the long final syll. of *erit* see Prol. 65, Intr. B.

18. *Sine hisce arbitris atque uobis*. As Hegio only kept the two

captives most recently purchased at his own house, the rest of them being at his brother's, *hisce* must refer to the domestic slaves of Hegio, who, out of curiosity, we may suppose, were standing about and watching the strangers.—*arbitris* (witnesses) belongs both to *hisce* and *vobis*.

20. *abscedite* to the house slaves; *nos* to the other *lorarii*. The two prisoners thus remain watched from two opposite sides.

[21. *incipisse*, imperative from *incipisso*.]

[22. *concede huc* is addressed to Tyndarus. Some commentators have given the verse to Tynd. on the ground that the supposed master ought to give the command; but in 26, it is Phil. who actually opens the conversation; and a great deal of initiative was allowed to slaves, who were the confidential advisers of their masters.]

23. *abite ab istis* to the two prisoners.—*obnoxii*, 'obliged,' cf. Trin. IV 3. 56.

[24. *quom*, see note on II 2. 106.—*quae uolumus*, i. e. *eorum quae*.]

26. *nunciam*, not *nunc iam*; the old form of *nunc* was *nunci* (cf. *nuncine*, Ter. Andr. IV 1. 59), as that of *quom* was *quoni*. *Nunciam* is exactly parallel to *quoniam*, the *-am* in either case being an adverbial ending, giving an emphasis to the word to which it is attached. Similarly *etiam* is not from *et*, but from an obsolete *eti*, allied to *iri*.

28. *neu* = *et ne*, 'and lest our trick so leak out,' i. e. if we are observed (the second thing to be guarded against is not an independent alternative of the first); Pseud. I 3. 103 *Ne illam uendas neu me perdas hominem amantem*.—*arbitrari*, 'observe,' cf. Aul. IV 1. 21 *hinc ego potero quid agant arbitrarier*.

30. *id*, referring in a general manner to *doli* 'what one is plotting.'

31. *si*, 'even though' the exchange of our dresses has been successfully effected.

34. For the parataxis, cf. note on III 2. 5.

35. *ero ut*, i. e. 'you may rely upon me.'—*ut*, cf. note on I 2. 11.

36. *Nam*, i. e. 'and rightly, for,' etc.

37. *offerre uilitati*, i. e. hold cheap (properly, 'sacrifice to cheapness'), i. e. if Heg. discovers the fraud.

[38. *Scio* with hiatus, justified by the change of speakers.]

39. *maxuma pars* . . . *homines*, an apposition instead of the genitive.

40. *impetrant*, i. e. try to gain.

[43. *nunc*, etc. i. e. 'As I just now (line 35) promised to be as you would wish me to be, so now I tell you how I wish you to behave to me.'—*uolo*, the indic. for subj. in a dependent question, as so often in Pl.; see above 14 and III 4. 25; Aul. I 1. 7 *uide ut incedit*.]—

[44 is corrupt; *suadeam* is perhaps traceable to *si audeam* in the next line; and *meo patri* is meaningless.]

45. patrem, because of his great readiness to sacrifice himself.

[47. audio, deprecating further compliments, 'Eh! trêve de douceurs!' cf. Ter. Phorm. i 3. 8, where *audio* is also used to cut short the speech of another.—te with hiatus.—ut memineras. What Tynd. is to remember is contained in the following line, '*Non ego erus tibi sed servus sum.*']

48. hoc unum, i.e. what follows in line 50.

49. animum, 'will.'

50. ut qui = *quippe qui*.—erum me tibi fuisse, 'that I should be your master no longer;' cf. *fuimus Troes* in Virgil and Capt. iii 3. 1, iii 4. 43, Most. iv 4. 10 *modo eum uixisse aiebant*, i.e. 'that he died shortly before.'—[esse is a pyrrhic.]

[51. quod antehac, cf. Introd. A (i). *Quod* means 'whereas.']

[53. The MSS. have *perque*; cf. on iii 2. 5 and iv 2. 11.]

54. honore honestes again ii 2. 106; cf. *laudibus laudare* ii 3. 60, 62, *memoria meminisse* ii 3. 33, *luce lucebit* Curc. i 3. 26.—[secus, 'Don't treat me with any more ceremony than *I treated you when*,' etc. This must be the sense, however harsh it is to supply (after *quam*) *ego te*.]

[55. qui fueris, i.e. in order that you may know how a slave is usually treated by his master.]

57. memoriter meminisse, cf. on i 2. 29, and add *memorat memoriter* Amph. i 1. 261, *nitide nitet* Truc. ii 4. 3, *propere prosperas* Curc. iv 3. 3, *cupide cupis* Cas. ii 3. 51, *tacitus taceas tute tecum* Epid. v 1. 44, *madide madere* Pseud. v 2. 13.

## II. 2.

1. Spoken by Hegio, as he is coming out of the house, to some one inside, iam with a future tense 'immediately' [cf. Hor. Od. i 4. 16 *Iam te premet nox*.—ex his, i.e. Phil. and Tynd., who had been, according to his orders, brought from within the house, where they had been guarded during the preceding scenes. He is surprised not to see them at once, not knowing that they have received permission to step on one side, in order to converse together.]

3. Tibi is not to be joined with *cautum*.—esse in quaestioni alicui = *quaeri (requiri) ab aliquo*; so Pseud. ii 2. 68; compare the Eng. expression 'to be to seek,' and the phrases *vide ne sis in expectatione* Mil. iv 6. 64, *esse in mora alicui* Trin. ii 2. 3.

5. quom etiam = *etiam (tum) quom*.

[6. cauisse without *se*, cf. on i 2. 85.—captor captus est, again Epid. iii 2. 24. Hegio does not know how well his words apply to the present case.]

7. causa est ut for *cur*; [ut is consecutive, as in Livy v 55. 5 *ea est causa ut ueteres cloacae . . . priuata subeant tecta* (= *ex hoc efficitur*

*ut*); comp. *spes est ut* (Bacch. III 1. 3), *occasio ut* (Mil. IV 1. 30), where *ut* introduces a substantival clause (object. genitive).]

9. *quia*, see II 1. 9.

10. *fuat*. The old forms of the pres. subj. of *sum* were *fuam*, *fuas*, *fuat*, and *siem*, *sies*, *siet* (contr. *sim*, *sis*, *sit*); comp. the parallel pair of forms *duam* and *duim* from *duo*, an old form of *do*.—[*si* is not elided: see Intr. D (iii).]

12. *ita*, 'yes,' generally without *est*; sometimes modified by another word, e.g. *ita uero* Men. v 9. 37 (Eng. 'so I did'), *ita enim uero* Asin. II 2. 72; also *ita profecto*, *ita est* (*non ita est*).—*ignauī*, i.e. as having allowed themselves to become prisoners of war.—*fūimus*. On the long quantity of the *u* see Intr. A (v), and comp. III 4. 23, 100.

13. Hegio leads Philocrates aside in order to converse with him privately; Tyndarus takes up such a position as to be able to hear all that is said.

[14. *quarum rerum falsilocum*, a free use of the objective genitive.]

15. *quod sciam*, i.e. *eius quidem, quod sciam*, cf. II 1. 24.—*nescium* in a passive sense, as Rud. I 5. 17 *loca nescia* (= *ignota*) [and so in Tacitus. Or we might compare *πάνθ' ὁρῶντα λέγομεν* (Soph. O.C. 74)].—*tradam*, as Curc. III 15 *ego hoc effectum tibi tradam*.

16. To shave or cut the hair is a familiar expression for to befool, cheat, Bacch. II 3. 7.—*tonstrina*, sc. *taberna*, cf. the use of *argentaria*, *medicina*, as substantives.—*adinet* = *admouet*. [The reading in the last half of the line is not certain; to the reading of the MSS. it may be objected (1) that it involves a change of subject; (2) that we should expect *cultrum* not *cultos*. It may be answered to (2) that *cultri* may very well denote scissors (*forfices*, *κουρίδες μάχαιραι*). Martial (vi 95. 11) speaks of the use of scissors to cut the beard '*rigetque barba, qualem forficibus metit supinis tonsor*.' Seyffert proposes ingeniously '*cultro os*,' but difficulty (1) re-appears in the next line.]

17. *ne id quidem inuolueri*, 'not even so much cloth (covering) as to prevent,' etc.

18. *utrum strictimne . . . an*. *Ne* is here an additional interrogative particle, which serves to bring out in stronger relief the exact ideas, between which the alternative lies.—*attonsurum esse dicam* is a lax, popular periphrasis for *attonsurus sit*, cf. Trin. Prol. 2 *sed finem fore quem dicam nescio*.—*strictim* (*ἐν χροῇ κελπεῖν*), i.e. shaving with the razor, is opposed to *per pectinem*, i.e. cutting with scissors and a comb.

19. *admutilabit*, 'crop close.'—*probe*, cf. the English expressions 'thrash soundly,' 'a good beating,' and Bacch. IV 3. 65 *emungam hominem probe*.

20. Hegio wishes to give the Pseudotyndarus a hint that his emancipation may depend on the frankness of his avowal.—*memora = dic.*

21. *longissume*, i.e. *absit*.

22. *seruitus*, in Elis, under the father of Philocrates.

23. *familiaris filius*, 'son of the house'; cf. *pater*, *mater familias*; also *filius familias*, Cic. pro Coel. 15. 36. [Notice the equivocation in this statement of Phil., which is literally true, though it deceives Hegio.]

24. *Thales* proverbially for a wise man, in Bacch. i 2. 14, Rud. iv 3. 75, Aristophanes Nub. 180, *τί δῆρ' ἐκείνον τὸν Θαλῆν θαυμάζομεν*.—*talento*; we should expect a smaller sum, but *talentum* serves the purpose of a pun on *Thales*.

25. *ad sapientiam*; *ad* gives the standard by which two things are compared; cf. Cic. De Or. ii 6. 25 *quem cognovimus virum bonum et litteratum, sed nihil ad Persium*; so *πρός*.

26. *contulit*, not 'has turned the conversation on to,' for this Hegio had done; but 'adapted his language to,' i.e. so spoken as though he had really been a slave.

27. *Polyplusio*, 'the family of the Goldfields.'

28. *illi = illic*, as in 73, 84, 91, as *isti* sometimes = *istic*.—*unum pollens atque honoratissimum*, 'powerful and respected above all others.' So Amph. ii 2. 54 *quam omnium Thebis uir unam esse optumam diiudicat*.

29. *ab*, i.e. *qui proficiscitur ab summis uiris*.

31. *sebum*: he takes *opimae* in its original and material sense.—*senex*, the father of Philocrates, the mention of whom occasions the next question.

32. *abimus*; for the present cf. on Prol. 24.

35. *Thensaurochrysonicochrysidēs*. Perhaps we should read this phantastic name *Thensaurocroesonicochrysidēs* (lit. son of gold, that outdoes the treasures of Croesus). As it stands, it means 'that outdoes treasures of gold.'

36. *quasi*, with *propter diuitias* 'so to speak.'

[38. Brix thinks this line a gloss, on the ground that in iii 4. 102 Hegio hears the real name *Theodoromedes* for the first time. It may possibly, as Geppert thinks, be an 'aside' to the audience.]

39. *quid tu ais?* as in Trin. i 2. 156 *Sed quid ais?* to introduce another question, 'What do you say to what I am going to ask you?' Eng. 'Hark you.' *pertinax* here humourously = *perquam tenax*.

40. *ut magis noscas*, i.e. 'I will just tell you one fact about him, in order that,' etc.—*quando* = *aliquando*; so in the phrase *si quando* 'if at any time.'



41. *Samiis uasis*, 'earthenware,' i.e. of a cheap and common kind, cf. *Men.* I 2. 65 and *Bacch.* II 2. 22 seq.

43. *eadem*, sc. *opera* (cf. II 3. 90, where *opera* is expressed) 'at the same time.' Similarly *una* for *una opera*.—*exquisiuero*. For the fut. perf. see note on 65 (inf.).

46. *ex re*. The opposite idea is expressed by *ab re*, inf. 88.

47. An uncommon but perfectly natural combination of the relative and an imperative; so in Greek *οἷσθ' ὅν δ' ὁρᾶσθον*.—*tamen*, i.e. whether you confess or not.

52. *cum istoc* for *cum istius opibus* (*comparatio compendiaria*); [cf. the use of the dative after *idem*, e.g. *Hor. A. P.* 467].

53. *memini quom* = *μémνημαι ὅτε*. Here the temporal clause plays the part of an *object*; so *Poen.* III 4. 13, *Truc.* I 2. 17, etc.—*facto* i.e. by betraying me to you.

54. *humana fingit*, 'moulds the fate of men.'—*artat* (the more special idea after the more general) literally = *in angustias redigit* 'narrows, abridges'; cf. *Hor. Od.* I 34. 13 *insignem attenuat*).

55. *fuera*m = *eram*; see on *Prol.* 17.

57. *proinde ut*; so always in *Pl.*, never *proinde ac*.

59. *hoc*, 'just this one point (that is about to follow).'—[For *Volueram*, the reading of the MSS., Brix proposes *uoluerim*, which would be a modest way of expressing a wish, as in the common expressions *crediderim*, *dixirim* (so *uoluerim*, *Prol.* 53). But *uolueram* might also stand, resembling the Eng. 'I could have wished,' with the indic. for subj., as so common.]—*nisi forte ipse non uis*; similar phrases are *si tu non neuis* (= non uis) *Trin.* II 2. 51, *si tibi molestum non est* *Epid.* III 4. 29.

[60. *quam gnatus tuos*. Even the speaker in this case is unaware of the further sense which these words would convey to the audience; cf. note on II 2. 5.]

64. *habueris*, *curauerit*. *Curabit* (fut. simple) would denote an action falling at a later point of time in the future than the action of *habueris*; by the use of the fut. perf. for both verbs, it is intended to mark their actions as occurring simultaneously.—[The meanings of *habere* and *curare* are very much the same; cf. the phrases in *Lucretius*, *iucunde corpora curant* (II 31) and *iucunde corpora habebant* (v 1394). *Uss.*]

65. cf. *Asin.* I 2. 3 *bene merenti mala es, male merenti bona es*.—[*profuerit*, *erit*. The parallel use of the two tenses in describing the same time shows how nearly they may approach one another in meaning; cf. *Ter. Hec.* IV 2. 23 *et me hac suspicione exsoluam et illis morem gesserō*; cf. *Madv. Lat. Gr.* § 340, *Obs.* 4.]

66. *tuom*, with synizesis, one syllable.

70. *anariorem*, i.e. so as to demand an excessive ransom.

74. Probably an interpolation from Aul. II 1. 46; Heg. would not have said *nostrum*, which is quite in place in the Aul., but *meorum*; [and the three sentences beginning *Ego*, *Non ego*, *Scio ego*, hang very awkwardly together. A passage of similar sense occurs Trin. II 2. 69.]

[76 is considered spurious by Brix as destroying the simple antithesis of 75 and 77.—*lutulentos*, cf. Poen. I 1. 30 *lenone istoc . . . non lutum est lutulentius*. Uss.—The independent sentence with indic. mood *reddidit*, instead of an infinitive, subordinate to *scio*, is quite in the manner of the comic poets; cf. *fazo uenies*.]

77. Ter. Adel. II 2. 8 *pecuniam in loco neglegere maximum interdumst lucrum*.—*est ubi*, *ἔστιν ὅπου* = *interdum*.

78. Cf. Prol. 44 and note.

79. Here Hegio first discloses his plan of an exchange of prisoners.—*hoc* probably = *huc*, as in the same phrase Trin. I 2. 28, Cure. II 2. 20, Pers. I 3. 36, Mil. III 1. 169.—*sentio*, 'am intending.'—*pariter*, i.e. 'as well as I do.'

80. *Alide* (without *in*, see on III 4. 41) goes with *seruit*; a general adverb of place, like *illic*, is often followed by a phrase denoting more particularly the exact place where (*apud uos Alide*). Thus *foris illic extra scaenam* (Prol. 60), *illic sub aqua* (Cas. II 6. 28).

81. *ne duis* [for the more common *ne dederis*; even in Cicero (ad Att. xiv 1) *scribere ne pigrēre*]. The subjunctive with *ne* is less emphatic than the imperative, cf. v 1. 26. So Aul. II 2. 61 *ne duas* 'you need not give (a dowry)', ib. 64 *noui*, *ne doceas* 'I know it, you need not tell me' (compare III 2. 20 *scio*, *ne doce*, *noui*), Trin. III 1. 5 *at tu edepol nullus creduas* 'there is no need whatever for you to believe.'—[The hiatus in the diaeresis of Troch. Septenarii is very common; see infra 99, II 3. 78. 89, III 4. 21, III 4. 73, IV 2. 66, IV 2. 80, 81, v 2. 23, 24.]

82. *amittam*, see note on Arg. 7.

83. *orare* in early Latin often = *dicere*; thus in Plautus *orare cum aliquo*, and even in Cicero (pro Rosc. Am. 26) *re inorata*, [and Virgil (Aen. x 96) *talibus orabat Juno* (her speech had been anything but a prayer); cf. Aen. vii 446.]—*hominum homo*; this redundancy again, III 4. 8, Trin. v 1. 1 *hic homost omnium hominum praecipuos*. [On the quantity of *es* see Introd. B.]

84. *seruitutem seruire*; again Trin. II 2. 25. This 'figura etymologica' (cognate accusative) is very common in Plautus, e.g. *dicta dicere* Trin. I 2. 40, *facta facere* Bacch. III 1. 12, *statuum statuere* Bacch. IV 3. 1, *moenia moenere* Mil. II 2. 75, *speciem specere*, *certamen cernere* Cas. III 1. 2, *messem metere* Trin. I 1. 11, *sermones serere* Mil. III 1. 105, *pietatem piare* Asin. III 1. 3, *prandium prandere* Poen. III 5. 14.

[85. *Pol hic quidem huius est cluens*. If spoken by Tynd. (MSS.) this must be an 'aside,' *huius* referring to Philocrates, who is standing near (see 43 *Sequere hac me igitur*). In this case the next line must be explained as meaning that it would be easier to negotiate with a private person than with the state. No doubt it would be more natural to speak of Menarchus as the client of the *father* of Philocrates; but Theodoromedes has not been alluded to since 68, and therefore *huius* can hardly refer to him; we must suppose that the *erilis filius* here represents his father. Lind. and Brix give the words to *Phil.*, and make *huius* refer to *Tynd.*, considering the exclamation, and the comparison of the next line as more in the style of the character which *Phil.* is assuming, and I have followed them, though if the words *Pol—cluens* are an 'aside,' they, at any rate, are an ejaculation of Tynd. 'in propria persona,' called forth by the piece of news which he hears for the first time. Ussing retains the words for Tynd., but explains *huius* as '*meus*,' *δεικτικῶς*, as in *Curc.* II 1. 33, etc. But this is very forced.]

86. *Hoc* i.e. the return of your son.—[*esse* in *proclini* expresses the idea of a *facilis descensus*, and the opposite of the Eng. 'uphill work.']

87. *Fac*, 'see to it.'—[*sed te id oro*. At this point Tynd. leads Heg. aside, in order to maintain an air of secrecy in making his proposition.]

88. *ab re*, see note on 46.

89. *ille*, *Philopolemus*.

90. *hunc*, *Philocrates*, disguised as *Tyndarus*.—*aestumatum*, i.e. a certain sum of money having been agreed upon as his price, to be forfeited to Hegio should he fail to return (*meo periculo* 99, *tua fide* 101). The *aestumatio* follows 103 seq. in the ordinary form of contract (*stipulatio*, see on I 2. 70). [Brix strikes out *te* and keeps *ut* (*uerum quaeso, ut aestumatum*), comparing v 1. 29; with *te quaeso* . . . *des*, cf. II 3. 72.]

91. *misero*, see note on I 2. 85.

93. *iusseris*, sc. *perferri*. On the quantity of *uelis* see *Intr. A* (ii).

94. *nihil est*, with an *infin.* following, 'It is no good;' cf. *Cas.* II 4. 7, *Hor. Sat.* II 3. 6.—*operam luseris*, *Cist.* II 7. 2, *Pseud.* I 3. 135, *Ter. Phorm.* II 2. 18; more commonly *operam perdere*, e.g. *Aul.* II 5. 15.

95. *transactum reddet* marks a completed state, *transiget* an action. Such periphrases formed of a transitive verb like *facere*, *reddere*, *tradere*, etc. combined with a perf. part. pass. are very frequent in the comic poets, (1) with *facere*, e.g. *missum aliquem* *Amph.* v 3. 2; (2) with *reddere*, e.g. *lenitum* *Bacch.* v 2. 31, *perfectum aliquid* *Asin.* I 1. 109; (3) with *tradere*, e.g. *hoc efectum tibi tradam* *Curc.* III 15; (4) with *dare*, e.g. *factum et curatum dabo* *Cas.* II 8. 3; (5) with *curare*, e.g. *inuentum tibi curabo* *Ter. Andr.* IV 2. 1.

97. *ex sententia* is an attribute to *seruos*.

98. *neque adeo*, 'nor indeed,' 'and what is more, not,' cf. III 3. 4, Trin. I 2. 144 etc.—[*hodie* with a negative gives the idea of 'ever,' so Cas. IV 1. 7 *quin agitis hodie?* . . . *Properate*, and Hor. Sat. II 7. 21 *Non dices hodie, quorsum haec tam putida tendant*, 'Are you never going to tell,' etc.]

[99. For the hiatus, cf. line 81 and note. Br., after Fl., transposes *ego huius*.]

100. *ingenio*, 'on his goodness of nature.'—*me esse beneuolum*, 'that I mean well by him.'

102. *potest*, impersonally.—*cedere ad factum*. If the reading is right, these words must mean 'be carried out,' lit. 'should pass to realization,' [cf. the Eng. 'come to pass.'—*quam citissime* . . . *tam* etc. For this construction, cf. Aul. II 2. 60 *quam ad probos propinquitatem proxime te adiunxeris, tam optimumst* for *quo propius, eo melius*, and see Wagner's note, in which he refers to Ter. Haut. V 2. 44, Ad. III 4. 56, Sallust. Jug. 31.]

103. Compare the similar form of agreement in Amph. II 2. 232. Amph. *Numquid causam dicis, quin te hoc multum matrimonio?* Alc. *Si deliqui, nulla causast*. Amph. *Conuenit*. Trin. V 3. 13, Aul. II 2. 84, Pseud. I 5. 119 (553), compare too Capt. III 4. 92, Cas. V 4. 30—32, Most. II 2. 4.

104. *soluite* to the *lorarii*, who have remained on the stage from the last scene, and stay till the end of the Act; for in the next scene (line 96) slaves are again addressed.

105. *atque*, 'aye, and what is more,' cf. III 4. 53, Amph. II 2. 133 Amph. *Quid nunc, mulier? audin illum?* Alc. *Ego uero, ac falsum dicere*.

106. *quom* . . . *honestas*. Where the later usage of the language employs the subj. with *quom*, thereby laying emphasis on the idea of *cause*, Plaut. prefers to make the idea of time prominent by the use of the indic. (especially the present indic.). Cist. I 1. 116 *sine trahi, quom* ('now that') *egomet trahor*, Cas. II 3. 16 *sanus* (sum) *quom ted amo*, Capt. II 1. 24, II 2. 30, II 3. 63, Most. V 2. 34, Men. II 2. 30, V 2. 78. Even after *praesertim quom* the indic. in Asin. I 1. 66. [Similarly even in Cicero (ad Fam. IX 14); see Madv. § 358, Obs. 2.]

107. *hand molestum est*, 'is not unpleasant,' litotes.—*collus*, cf. IV 3. 2. Similarly *guttur* is always masc. in Plaut. (accus. *gutturum* Trin. IV 3. 7); again *hic dorsus* Mil. II 4. 44. On the other hand, *nasum* (neut.) regularly, for *nasus*, cf. Men. I 2. 57.

108. *bene fit beneficium*, see note on 84.—*gratia ea*, i.e. *gratia eius beneficii* [cf. Virg. A. II 171 *Nec dubiis ea signa* (signs of that) *dedit Tritonia monstis*; so with *hic*, ibid. XII 468 *hoc concussa metu* (fear of this), IV 237 *hic nostri nuntius esto*.]

110. *Ad patrem nuntiari.* In this phrase (again II 3. 24) the thought is rather of an *address* to which a message is to be taken, in *patri n.* (II 3. 40) that of a *person*.

### II. 3.

This is not really the commencement of a new scene ; for, as Lessing says, none of the characters have left the stage. Hegio now steps on one side to inform the Pseudotyndarus of the arrangement that has been made between himself and the Pseudophilocrates ; after line 12, all three take part in the conversation.

1. *Quae res*, referring to the principal clause that follows (*vult te erus*).

[4. With hiatus in caesura. For the order *te aestumatum* cf. 19.]

5. *uelle* for *uelle se*, cf. on I 2. 85.

[7. *nostris filiis*. Probably abl. of instr. It might, however, be dat. *commodi*.]

8. *rectum*. Part. of *regor*, 'guided, turned.' So Bacch. III 3. 8 *ego illum haberem rectum ad ingenium bonum*.

[12. *quom fers*, 'by bearing.' So the German 'indem du trägst,' cf. note on II 2. 106. The line has hiatus in the caesura.]

[13. *Gratiam* and *habeo* form an hiatus, which Ussing considers as partly justified by the fact that the vowel is the same in the two words ; he compares *Ter sunt conati imponere Pelio Ossam* Virg. Georg. I 281, and *capiti inhumato* Hor. Od. I 28. 24.]

16. *qui me quid agitem perferat*, i. e. *qui quid ego agitem perferat*. Here the subject of *agitem* is taken out of the object clause, and brought prominently forward by a kind of prolepsis, as the object of the verb of the principal clause (*perferat*), as commonly in Greek. So often after *scio* (Trin. II 2. 96 *Scin tu illum quo genere gnatus sit ?* Men. II 1. 21 *Ego illum scio quam carus sit cordi meo*) ; [and also after such other verbs as admit of being directly connected with the subject of the dependent clause, e.g. *flocci facio* (Trin. IV 2. 150), *quaero* (ib. IV 2. 31), *facio* (Pers. III 1. 54 *necessitate me, mala ut fiam, facis*). Our instance above is a somewhat extreme one, as *perferat* cannot strictly speaking be connected with *me*. But the rationale of a usage must be sought in the simplest and easiest examples of it ; as such, none could serve better than Capt. III 4. 25, where the peculiarity is hardly noticeable.]

17. *ordine*, 'in due succession,' i. e. 'point by point,' 'in detail ;' so Livy XXXIX 14 *omnibus ordine expositis* (καθ' ἑν ἑκαστον.—[*omnem rem*, an apposition to the clause *quid . . . agitem*, which it sums up, thus being the final shape which the object to *perferat* takes.]

20. *rebitas*, from the old verb *bītere* or *bētere* = *ire* (Merc. II 3. 127, Pseud. I 3. 31, Curc. I 2. 54, Stich. IV 2. 28), which appears in the

following other compounds in Pl., *abitere* Epid. II 2. 121, Rud. III 4. 72, III 5. 35, *adbitere* Capt. III 4. 72, *interbitere* Most. v 1. 47, *perbitere* = *perire* Pseud. III 1. 12, Rud. II 6. 11, *praeterbitere* Poen. v 3. 49.

22. *pater*, i.e. 'your father;' but there is an intentional ambiguity in the word.—[*aliquem* = *alium quem*, as in Virg. Aen. II 48 *aut aliquis latet error*.]

25. The metre changes, and the longer and weightier trochaic septenarii introduce a passage of deeper feeling, the *valedictio* or parting of Philocrates and Tyndarus.

26. in rem conducatur = *ex re sit*.

[27. I have adopted the excellent emendation of Brix; something like *semper* seems to be demanded by *adhuc locorum* of 25, and this would hardly be conveyed by *persequar*. Br. tells us that there is the same corruption of the text in Cas. I 1. 5 *quoquo ibis tu te persequi*, where A only preserves the right reading *quoquo tu ibis te semper sequi*.]

32. *honore honestiorem*, cf. on II 1. 54. [The phrase is intentionally ambiguous. Tynd. means 'Hegio treats me as a master, whereas I am really a slave.']

33. *ne praecipias*, a prohibition (*ne* is not 'lest'); cf. on II 2. 81. —*memoria memin*, cf. on II 1. 54.—*tamen* at the end of the line and the thought; see inf. 44 (note) and I 2. 78. So Amph. I 3. 44 *ut quom absim me ames, me tuam absentem tamen*.

[35. *cum hoc* with hiatus, cf. Prol. 24.]

36. *mora merast*, 'would be sheer waste of time,' cf. IV 3. 6. [For *est* cf. the phrases *longum est enumerare, dicere*, etc.]

37. *uicem*, an adverbial accusative, connected in Pl. with a possessive pronoun or genitive: 'in place of us both,' cf. *eri uicem* III 3. 11, *uocis uicem* Amph. I 1. 181, *meam uicem* Most. II 1. 8.

38. *utrique* is here prob. genitive; as also in Aul. II 1. 10; comp. Pers. III 1. 14 *in uentris rem uidebitur*, and Ter. Hec. I 2. 27.—[*Poteris* of the MSS. is probably an unskilful attempt to avoid the hiatus after *primum*, and makes the line too long. Lind. as well as Bent. strike it out. Gepp. reads *poterit stuc*, and refers to Lachmann on Lucr. p. 197.]

41. The bracketed words must be considered to be a clumsy interpolation on account of the repetition (*me hic ualere* 31), the meaningless antithesis *et tute*, and the word *audacter*, which is quite out of place here.

43 The reading of the MSS. *me ad. tibi* cannot be right, as *te* is required in the next line as acc. before the inf. *gessisse*. [The mistake may have easily crept in, owing to a confusion in the mind of some copyist, who forgot that Tynd. is here speaking in the character of master.]

[44—46. Here Tynd. is really speaking of himself, as also in 48 and 50—53; above (42) he reminds Phil. of the tender relationship which had subsisted between them, here of his own past services, and devotion to his master on the present occasion.]

44. *tamen* is explained by the words *in tantis aerumnis*, in which there lies an implied concession. [*Tamen* is closely connected with these words, though logically it must be taken with *bene gessisse morem*. Similarly we find *tamen* sometimes attracted into the relative clause, e.g. Lucr. v 1088 (*coguntur*) *muta tamen cum sint uarias emittere uoces*, and iv 106, cf. Soph. O.C. 957 *ἐρημία με, καὶ δίκαι' ὁμῶς λέγω, μικρὸν τίθησιν*.]

[45. *te* is accus. before infin., *me* accus. after infin.]

48. *Numquam* = *non*. Men. v 7. 23 *Numquam te patiar perire*. [Compare the Eng. 'Never mind.']—*gratius* is always found as three syllables in the comic poets, as shown by Bentley (on Ter. Ad. iv 7. 26). [Uss. considers that it may be here pronounced as two syllables, and is thus able to keep *emittat* of the MSS. I have followed Geppert and Lind. in reading *gratius mittat*. No doubt *manu emittere* is the more common expression in the comic poets for the later *manumittere*, as Br. says; but in Curc. iv 2. 11 *B* and *J* have *manu mittitis*, for which we should probably read *mittitis manu*.]

[52, 53. In these lines the speaker is really addressing himself to Heg., to whom his statements might seem to need justification.]

53. *Quo pacto*, 'and in this way.'

54. The same mistake that is here found in *BJ* (*ista* for *ita*) is made in *A* in Epid. v 1. 16, Pseud. ii 2. 62.

57. *nam si seruos mi esses*. [Phil. humorously uses words which bear an application to the real relation between himself and Tyndarus, yet without exciting the suspicion of Hegio.—The next words (*nihilo setius fuisti*) must be regarded as an anacoluthon; instead of saying, 'you would not have been more deferential,' the speaker substitutes the equivalent, 'you were not a whit less deferential' (imagine a slight pause between protasis and apodosis). Such changes of construction are common enough, especially in the free style of dialogue (cf. Ter. Hec. iii 1. 6), and there seems in this passage a special propriety in the apodosis (*fuisti* not *fuisses*), which is intended to be equivocal, reminding the audience of the fact that Tyndarus *really* had been as deferential as a slave. Brix conjectures *nam quasi seruos meus sis*, Ussing *quasi seruos meus esses*.]

58. *Di uostram fidem*, never an appeal for help, but always an exclamation of surprise, like the French '*ma foi*.'

60. *corde amare*, so Truc. i 2. 81.

[61. *Seruos conlaudauit*. This must have raised a laugh.]

62. *quam, κατὰ σύνησιν*; *haud centensumam partem* = *multo minus*; cf. Mil. iii 1. 167.

64. *occasio cumulare* for *cumulandi*, as in Pers. iv 7. 15, Curc. i 1. 60, Poen. iii 3. 46, v 4. 56; see note on II 2. 7.—*ut*, 'in such a way as to act,' i.e. 'by acting,' so iii 1. 26, Pers. i 1. 38 To. *Facere amicum tibi me potis es sempiternum.* Sa. *Quem ad modum?* To. *Ut mihi des nummos sescentos.*

65. *magis* belongs to *uelle*, non to *possum*, cf. iii 4. 46.—*opera*, 'in deed,' so Trin. iv 1. 7 [cf. *ἐργον*], 'my wish to see it done cannot be greater than will be my earnest endeavour to bring it about.'

[66. The MSS. read *do* for *laudo*, which leaves the verse too short. *Laudo* is from the grammarian Nonius, who says (p. 335, s.v. *laudare*) '*Laudare est verbis efferre . . . Plautus Captivus: id ut scias, Jouem supremum testem laudo Egio.*' The change of *laudo* into *do* is just such a one as a copyist, who did not understand the expression, might have made. Brix and Fleck. supply *tibi* after *do*.]

[67. That is, 'I will be faithful to myself,' as the audience would not fail to see.]

[68. *quam memet*, prop. *quam ipse*, but attracted into the accus., cf. Cic. Cat. M. 1 *Suspitor te eisdem rebus, quibus me ipsum, commoueri.*]

[69—85. There is a double meaning running through the whole of this passage; while seeming to exhort his slave not to run away, he is really addressing a passionate entreaty to his master not to be ungrateful (*fidelis sis fideli*); thus by *operis et factis* he means Phil. to understand, 'Act up to the spirit, not merely the letter, of your promise' (line 67); so the words *pro te* in lines 73 and 75 are meant for the ear of Phil. ('in your place'), while to Hegio they would merely sound like a somewhat hyperbolic statement of the case ('You will be the free man instead of me, I shall be the slave instead of you,' 75). On the other hand, the words *te aestumatum* (73), *te hinc aestumatum mittier*, *Nam pater faciet*, etc. (80), are thrown in as explanations for the benefit of Hegio.]

69. *operae*. The plural again, Bacch. i 1. 11 (45), Asin. ii 4. 19, etc. So in other abstract substantives, e.g. *opulentiae* Trin. ii 4. 89, *gratiae* ibid. i 1. 14, *parsimoniae* ibid. iv 3. 21, *perfidiae* Capt. iii 3. 7, *irae* Mil. ii 6. 100, *industriæ* Most. ii 1. 1, *superbiae* Stich. ii 2. 27, *paces* Pers. v 1. 1.

70. *quo minus*, lit. 'in proportion as I have said less,' i.e. 'in so far as I have not said.' So Ter. Eun. iv 5. 11 *correxist miles, quo intellexi minus* (where *quo*, the reading of A, has been corrected to *quod*, which also stands in the other MSS.).—[*de te*, 'about you.' Tynd. desires Phil. to understand, 'If I have not said all the good of you that I could have wished (since in appearing to praise you, I was really praising myself), reflect upon the cause (*animum aduortas*) and do not take offence.']

73. *pignori*, sometimes *pigneri*, with weakening of the *o* of the stem, as in *foederis*, *sceleris*; cf. *temporis* with the adv. *temperi*.

74. *quom extemplo* (iv 2. 6, Trin. ii 1. 20) = *ἐπεὶ ταχιστα*.



[75. *Te*. Ritschl (*Neue Pl. Exc.* i p. 36) proposed *ted* in order to avoid the hiatus. Fleck. and Brix bracket the verse as an interpolation, the latter on the ground that *pro te* is meaningless and out of place; see note above, on the whole passage.]

[76, 77. The verbs in these lines (*ducas, deseras, des*) are all subordinate to *quom*, and therefore not co-ordinate with *ignores*; it was probably from a misunderstanding of this that *atque* got introduced into some of the MSS. for *neque*, 77.]

[78. This line is considered by Brix to be a gloss, originally written in the margin as an explanation of 72, and then incorporated into the text.]

79. This verse is quoted by Nonius (p. 512) as follows: *Fac fidele sis fidelis*, and this would be a thoroughly Plautine turn (cf. *impudenter impudens* Rud. iv 3. 49, *misere miser* Cist. iv 2. 21, etc.); the MSS. agree in *fidelis sis fidelis*; and the adverb *fidele* (for *fideliter*) is not attested by any other example. In another place Nonius quotes *simile est* for *similis est*, misunderstanding *similist*.

81. *hunc*, i.e. Hegio.—*inuentum inueni*, cf. Cic. Fam. xiv 1. 5 *uide ne puerum perditum perdamus*, and the common expression *acta agere*. [*'para tibi Hegionem, iam paratum et quaesitum, si officium tuum facies,'* Lambinus.]

83. *Obsecro* governs both *haec* and the following subordinate clause.

[84. *Tu hoc age*, 'Mind what I say,' more generally 'Give me your attention,' as *Hoc age, sis, Olympio* Cas. ii 6. 49 and *Asin. Prol.* 1; cf. *Capt.* iii 1. 20. I have kept the reading of the MSS. in spite of the hiatus after *tu*; all the changes proposed are unsatisfactory, e.g. *nunc hoc age* (Müller), followed by *erus nunc es*; and the hiatus may result from the emphasis on the word *tu*; at any rate there are other passages in which *tu* in a command stands with hiatus in the MSS.; see *Asin.* ii 2. 112 *tú hunc interea híc tene*, *Pseud.* i 1. 31 *tú hinc ex cerá cita*.—*tu erus nunc es*. Literally true also in a sense which Hegio did not understand, cf. 67.]

86. *Satin habes*, 'are you content.'—*mandata . . . facta*, cf. *Asin.* v 2. 63 *mandata dicam facta ut uoluerit*.

87. The first *tua* is addressed to Hegio, the second to Tyndarus. Bentley (on *Ter. Haut.* v 2. 24) makes a remark applicable here, '*uoltu et nutu haec aguntur*.'—[*ornatus*, i.e. *instructus*, *nempe Philopoleum reducens*, Lamb.]

90. *eadem opera*, see note on ii 2. 43.—*syngraphus*, 'passport.'

92. *bene ambulata*, 'bon voyage!' When one returned, it was customary to ask '*benene ambulasti?*' *Truc.* ii 4. 18.

95. *Hosce*. The MSS. have *hos*, but *hosce* is the proper form before a vowel or *h*; see F. Schmidt in *Hermes* viii pp. 478—487. On the other hand, we should write *hos* before a consonant; see *Mil.* iv 2. 2.

96. *sultis* = *si uoltis*, cf. *sis* = *si uis*; still here distinctly a command, so III 5. 9.

97. The verse is imperfect in the MSS.; Camerarius added *Iam*, and Bothe ingeniously proposed *custodela* for *custode*; [cf. Rud. III 3. 35, where Lind. thinks the same change should be made.]

[98. Brix and Fleck. insert *ad* before *captiuos* (metri gratia); but, as Ussing remarks, the verse seems to have a further corruption, as *inuiso* (present) is very harsh standing between two futures (*adparebo*, *percontabor*). He proposes *Ad fratrem ibo*; *dum c.* etc.]

99. eadem, of. note on II 2. 43.

100. *præuorti*, cf. Merc. II 3. 41 *mandatis rebus præuorti uolo*, Cist. v 8 *præuorti hoc certumst rebus aliis omnibus*. The word means literally, 'to turn oneself to something (*rei*; or, with pronouns, *id*, *hoc*, *illud*, etc.) in preference to other things (*præ-*),' cf. Livy II 24. 5.

### III. 1.

2. *quaerit*, sc. *quod edat*.

[3. The climax must be sought in *quom esse cupidus est*, 'at the time when he is hungry.' Br. and Uss. strike out the line.]

[4. *Nam* here gives the reason of the speaker for making the statement ('I say this, *for*'), not the proof of the statement made.]—*Die*. The contracted forms of the genitive, *die*, *fide*, *facie*, are common in Pl., and found also in later Latin, e.g. Hor. Od. III 7. 4, Sat. I 3. 95, Virg. G. I 208 (acc. to Servius).—The Parasite regards the hostility of the day as the cause of his mortifications; cf. Men. v 5. 1 *edepol ne hic dies peruorsus atque aduorsus mi obtigit*, Hor. Sat. I 9. 72 *huncine solem tam nigrum surrexe mihi*.

[5. *malignitate* *oneravit*, 'omnes homines reddidit in me illiberales et malignos,' Lamb. For the sense of *malignitate* 'stinginess,' cf. Virg. A. VI 270 *sub luce maligna*, 'beneath the scant light (of the moon).']

6. *ieiuniosus*, as well as what follows, is an attribute of the 'evil day,' and not to be referred to *me* und. With this expressive word, which Plaut. humorously coins from *ieiunus*, compare the similar formations *inopiosus* Poen. I 1. 2, *helleborosus* Rud. IV. 3. 78, *impendiosus* Bacch. III 2. 12, *repudiosus* Pers. III 1. 56, *obnoxiosus* Trin. IV 3. 31, *factiosus* Bacch. III 6. 13.—*fame ecfertus*, 'cram full of hunger,' oxymoron, of Aul. I 3. 6 *aedes inaniis oppletæ*.

7. *uidi*, 'I experienced' (*ἔπειδον*).

8. *resident* = *quiescunt* with accus. governed on the notion of *agere*, which it contains.

9. *arti*, governed by *licet* in *ilicet* (= *ire licet*). *Malam crucem*

ire (accus. of motion without *in*); so Poen. II 48, III 6. 4, Men. II 2. 53, Ter. Eun. III 3. 30 *malam rem hinc ibis?* where Donatus compares *domum ire*; see too Bentley on Ter. Phorm. v 8. 37.—**Mala crux** is to be regarded as a single expression = *malum*, hence another adj. (*maxumam*) may be added; so Aul. III 5. 48 *aliqua* (*mala crux*), IV 4. 4 *Quae* (*te mala crux agitat?*), Bacch. IV 1. 12.

10. *ridiculus* (subst.) 'a jester.'

11. *uni subselli uiros*. Favoured slaves and people of inferior rank such as parasites were not admitted to the *lecti* at meals, but sat on benches (*subsellia*) placed at the foot of the *lecti*, Stich. III 2. 33, ibid. v 4, 21.—*uni* = *unius*, that is *solius*, the 'bare' *subsellium* being opposed to the *lectus cum subsellio*.—**Lacones**. He proudly calls the parasites 'Spartans,' as being a hardy race of men, who could endure blows with heroism, and did not mind having pots of ashes thrown at them.

12. *Plagipatidae*, i.e. *qui plagas patiuntur*, again Most. II 1. 9. The patronymic termination (*-idae*) characterizes the parasites as descendants of a noble line like the *Scipiadae*, the *Memmiadae*, etc. Compare for a similar humorous name *Collicrepidae* 'collar rattlers,' Trin. IV 3. 14.—*uerba*, 'witticisms' (Fr. 'mots'), so *dicta* (inf. 22), or *logi ridiculi* Stich. II 1. 68.

13. *reddant*, 'return the invitation.'

[14. *provincia parasitorum*, see Ter. Eun. II 2. 24.]

15. *aperto capite*, i.e. in the most open and barefaced manner.

16. *In tribu*, i.e. in the Comitia Tributa. [Possibly we should read, with Ritschl and Brix, *tribud*, to avoid the hiatus.]

18. The unmetrical reading of the MSS. *Nam ut* was formerly corrected to *Namque ut* (Lind.), or *Nam uti* (Fl.); Seyffert shows that in similar cases Plaut. always adds *ego* to *nam*.—*dudum*, 'a short while ago,' often in the comic poets and sometimes even in Cicero [cf. *παλαι*]. So Trin. II 4. 29 (Br.), Merc. IV 4. 13, 18.—*abii*, i.e. after the conversation with Hegio.

[20. Nearly all editors accept the correction *Quis ait 'hoc'* (i.e. '*huc*'), but the reading of the MSS. may very well mean 'who is paying attention,' cf. note on II 3. 84.]—*profitetur*, 'volunteers,' here with short first syllable (so Ter. Eun. Prol. 3); on the other hand, *prō-* is long in Men. IV 2. 85; we find similar vacillation in *prōficiisci*, *prōficiisci* (Trin. I 2. 112). Again in Plaut. and Ter. we find only *prōteruos*, in later times *prōteruos*.

21. *ridere aliquem*, 'to laugh at a person's jokes,' cf. Ter. Eun. II 2. 18.—*abnuont*, 'shake their heads.'—[*illi*—*abnuont*, see Wagn. Pref. to Trin. 2nd ed. p. vi, who defends the hiatus 'before a cretic word at the end of a line' (caesura minor), adding that a short pause should be assumed after *illi*, 'to express the ἀπροσδόκητον of the ensuing

word.' Müller, who is followed by Br., proposes *illisce*, an old form of the nom.; cf. *hisce* Prol. 35.]

22. *unum*. *Unus* is often scarcely more than the indefinite article in English [which indeed is itself merely another form of the numeral 'one' (compare the German 'ein'), Pseud. iv 1. 46 *Lepida ibidem una aderit tibi mulier*, Cic. Phil. ii 3. 7].

23. *menstrualis epulas*, 'free board for a whole month.'

24. *sciui* = *intellexi*, *animaduerti*, so Most. i 2. 65 *cor dolet quom scio ut nunc sum atque ut fui*.—*conpecto*. From *conpeciscor* comes *conpectus* (Pseud. i 5. 126, 129), from *conpingere*, *compactus* (Men. v 5. 39, Rud. ii 6. 62).

26. *Dentes restringere* is properly 'to lay bare the teeth by drawing back the lips,' cf. *stringere gladium*. The phrase is here intentionally ambiguous; he means, 'I should have been glad if they had shown their teeth, even if it was only to snarl at me.' The order of words is *ut, si non arriderent, saltem d. s.*—For *ut restringerent*, 'by showing,' cf. note on ii 3. 64.

27. *postquam uideo*, see on Prol. 24.

28. *una*, cf. note on Prol. 20.

29. The *Velabrum*, situated to the north of the west end of the *Circus Maximus*, was the market where delicacies for the table were sold; cf. Hor. Sat. ii 3. 229 *cum Velabro omne macellum*. [Between the *Velabrum* and the river were the *forum Boarium* (cattle market) and the *forum Olitorium* (vegetable market).]

30. This verse is otiose after 27; Gepp. places it after 31, before which it is certainly inadmissible. It is probably an interpolation.

32. *Barbarica lege*, i.e. *Romana lege*. The parasite speaks from the point of view of a Greek; so in Trin. Prol. 19 *Philemo scripsit: Plautus uortit barbare*, i.e. latine. Thus Capt. iv 2. 104 *barbaricae urbes*, Stich. ii 1. 39, *mores barbari*, Cas. iii 6. 33.—*ius*. 'The parasite regarded himself as a perpetual guest of the state, entertained in several private houses successively instead of in the *Prytaneum*.' Geppert.

33. *concilium iniere*. The parasite charges the young men with having formed a treasonable conspiracy to deprive a class of citizens of the means of livelihood, and threatens them with an action at law.

34. *Is* = *eis*.

[35. *sic egero*, cf. note on ii 2. 65.]

[36. *spes*. Br. explains this as the hope that *Philopolemus* may have returned; but Erg. can hardly have thought of that even as a possibility. The hope alluded to is rather that he may pick up an invitation in the *portus*, though he has been disappointed in the *forum*.]

## III. 2.

[1—11. In the arrangement of these lines I have followed Brix, who has succeeded in reducing them to a system with only one slight departure from the MSS.]

2. *bono publico*, an ablative of attendant circumstances ['to the public weal,' as *pessimo publico* (Livy II 1. 3) is 'to the detriment of the public']. It is not quite clear how the public interests have been forwarded by the purchase of Philocrates; perhaps Hegio is congratulating both his own country and Elis on the recovery of the two young men of position, Philocrates and Philopolemus. Lessing translates, 'amid general approval;' but the words cannot possibly bear this sense.

3. *ubi quisque vident, κατὰ σύνεσιν*, as Men. III 2. 56 *sat in ut quemque conspicior ita me ludificant?* Pseud. v 1. 15 *alter ubi alterum . . .prehendunt*, etc.

5. The second syl. of *Ita* was originally long (see Corssen II p. 454) and sometimes appears in cretic and bacchiac verse as an iambus. [The MSS. have *retinendoque*; but *que* (*q* :) is a very common interpolation in MSS., and it is not at all a violent change to strike it out.]

7. *uix . . . eminebam = ut uix emerem*; paratactically instead of syntactically, cf. II 1. 34, and Mil. IV 2. 57 *ita me occurrant multae: meminisse haud possum*, Men. I 1. 18, Most. I 2. 62.

9. The lively movement of the verse, and the short, disconnected sentences, seem expressive of placid self-satisfaction.

[13. *Praeuortor domum*, the reading of *J* and minor MSS., must mean, 'I make the best of my way home;' more literally, 'before anything else (as my first care) I turn myself (my steps) homewards,' as in Horace (Sat. I 3. 38), *illuc praeuertamur* 'let us pay attention to that point first of all;' and this corresponds to what Heg. had said in II 2. 97 (*iam ego adparebo domi*). He does not here say that he actually returned and entered the house; instead of that, he says he *went right on* (*eo protinus*) to his brother's. We should certainly expect a more explicit statement, that he did *not* enter the house; but the apparent inconsistency between *praeuortor domum* and *eo protinus* may perhaps be explained as above: we must allow something for the garrulous and disconnected style of the old gentleman.—Hermann explains *praeuortor* as *praetereo*, and Lind. quotes in support Virg. Aen. I 317, *praeuertitur Hebrum*; but there the meaning is 'outstrip,' and it seems very doubtful whether the word could mean simply *praetereo*. Brix and Uss., taking the reading of *B* (*reuortor*), regard it as corrupt, and cancel the clause (*inde . . . reuortor*).]

[15—20. Many editors have exercised their ingenuity in arranging these lines in a more symmetrical form, but have been driven to introduce many changes in the text in order to effect this result. I

have therefore been content to give the passage as it stands in *B* and *J*. Where the MSS. fail us as they do here, the problem of restoring what Plaut. wrote seems to be a hopeless one.]

[15. *inde abii* seems to be an interpolation; Br. transfers the words to 19 (after *exsolui*.)]

17. *hic*, i.e. Aristophontes.

### III. 3.

1. *nunc illud est, quom*, 'now the point of time has arrived, at which,' cf. Ter. Ad. III 2. 1 *Nunc illud est, quom si omnia omnes sua consilia conferant . . . auxili nil adferant*.—*fuisset*, cf. note on II 1. 50.

2. *spernunt* = *secernunt* or *sejungunt* (old Latin). For this rare sense, cf. Ennius in Non. p. 399 *ius atque aecum se a malis spernit procul*.

4. *neque adeo*, cf. on II 2. 98.—*metum*, 'danger,' the subjective for the objective idea, cf. Trin. IV 3. 2.

[5. A versified gloss on the next line.]

6. [*fucis* for trickery, cf. Cic. ad Att. I 1 *sine fuco et fallaciis*.]—*ob uiamst* = *in promptu est, adest*.

7. *perfidii*. For the plural, cf. on II 3. 69.

8. *hospitium*; cf. Most. II 1. 3 *nusquam stabulumst confidentiae*.

10. *negotiumst*. With the humour of despair he says, 'there will be no difficulty,' instead of *non dubium est*; hence *quin* in next line. [The line is unmetrical.]

11. *malam pestem oppetere* (cf. *mortem opp.*), again Asin. I 1. 7.

13. *Philocrati* may be either dative or genitive, as v 2. 22, and *Euripidi* Rud. I 1. 4, *Herculi* Rud. III 5. 42, etc.

14. *Salus seruare*, a proverbial expression (again in Most. II 1. 4.—In *si uolt, si = etsi*, as Amph. IV 3. 17, Rud. I 2. 70.—*copia*, absolutely for 'help,' Epid. III 1. 4 seq.

15. *machinor*. On the long final syll. see Introd. B.—*cor*, of the intellect, cf. *egregie cordatus homo*, Ennius (in Cic. Tusc. I 9. 18), and Pseud. III 1. 3 *quantum ego nunc corde conspicio meo*.

16. *malum*, 'interiectio irascentis.'

[17. *Incipisso* and *haereo* form a hiatus; cf. note on III 1. 21, and Introd. D. ii. The line is a senarius, and corresponds to 15. Ritschl has turned both 15 and 17 into septenarii, by adding *Me expediundi* to the former, and writing the latter

*haereo*

*Nisi nugas ineptiasque iam incipisso maxumas.*

But Tynd. has already said *Nisi si aliquam machinor astutiam*, and in the next scene he says *nisi reperio aliquam astutiam* (7). The introduction of the same thing a third time would be monotonous.]

## III. 4.

1. dicam; cf. on II 2. 18 (*attonsurum esse dicam*).

[2. Ei mihi, Lind., taking *mihi* from the next line,—where it cannot in any case stand.]

5. perderent. The Imperf. for Pluperf. Subj. (in the jussive signification). So Rud. II 6. 10 *utinam te prius quam oculis uidissem meis malo cruciatu in Sicilia perbiteres*.—*periisti e patria*. So Rud. IV 4. 67 *quibuscum parua Athenis periit* (disappeared from): Poen. Prol. 86, v 2. 27.

10. *aspernari me*, in its strict sense of 'turn (yourself) away from me;' later *auersari aliquem*.

15. Tynd. tries to invalidate the evidence of Arist. by declaring him raving mad and subject to epileptic fits, in order to excite the fear and disgust of Hegio.—*hic* and *istic* (next line) of the same person.

[16. *auris inmittas*. Uss. compares Lucr. I 117 *an pecudes alias diuinitus insinuet se* for the accus. without *in*.]

18. Spitting was regarded as a charm against disease, and especially epilepsy. Even at the present day among the common people in Germany it is customary to spit, on the mention of illness or misfortune; and spitting is regarded as an empiric remedy in cases of jaundice. [Compare the habit in England of spitting upon money "for luck."] But we have no mention in ancient medical treatises of actually spitting upon the patient, as here (lines 21, 23).—*sputare morbum*, 'to spit at the sight of (to ward off) disease'; hence *qui sputatur morbus*, 'the disease at the sight of which one spits.' [But perhaps *qui* is abl., as Ussing says, in which case *qui sp.* = 'on account of which one spits.' In any case the disease meant is epilepsy, the '*morbus comitialis*' (see Ramsay, *Antiq.* p. 114), a case of which occurring at the Comitia was regarded as so ominous as to put a stop to the proceedings.]

19. On the shortening of the final syll. of *procul* see Intr. A (i).—*ultro* prop. 'to yon (the other) side;' hence 'away, off,' Amph. I 1. 167 *ultro istunc qui exossat homines*. Cas. II 8. 23.—*istum sc. apage*.

21. *qui*, an old asseverative particle, in common use in the word *atqui*, and found in Plautus joined with other expletives, e.g. with *hercle* Pseud. I 5. 58 etc., with *edepol* Amph. II 2. 154, with *quippe* Aul. II 5. 22, Ter. Haut. 538, with *ut*, as here, Bacch. II 3. 49, etc.

23. *quibus*, not dependent on *instructari*.—*atque is* (= *eis*) *profuit*. It is not uncommon in Latin as in Greek to find the second member of a relative clause thrown into a demonstrative form; so Cic. Tusc. v 3. 8 *quem ferunt Phliuntem uenisse eumque cum Leonte disseruisse*.

25. See note on II 3. 16.

29. *haud uidi magis*, i.e. *haud uidi qui magis meus sodalis sit*,

ironically [like the English 'very likely,' 'I dare say,' or the French 'Il en a l'air']. So Poen. I 1. 13, AGOR. *Ignoscere id te mi aequum est.* MILP. *Haud uidi magis!* sc. *aequum*, 'Oh, of course, bare justice!' and Amph. II 2. 57, AMPH. *Expectatusne aduenio?* Sos. *Haud uidi magis expectatum, quem salutat magis haud quisquam quam canem;* and Merc. IV 3. 24.

30. In order to excite Arist. to a pitch of fury which should resemble real madness, Tynd. compares him with three celebrated madmen. The last, Lycurgus, King of the Edoni of Thrace, was punished with madness for his attack upon the worship of Dionysus. [Alcmaeo, Ἀλκμαίων. Alcmaeon was a celebrated person on the tragic stage, as Gepp. says, and it is hardly likely that Plaut. would have rechristened him *Alcumeus* (so O. Ribbeck)]—*postea*, 'in that case.'

31. *una opera . . . qua*, 'just as much as,' cf. on II 2. 43.

35. *uero*, 'in reality,' modal abl., not the adversative particle, so Most. I 3. 21, *maius uituperarier falso, quam uero extolli?* Merc. IV 1. 19, Truc. II 2. 47. Sometimes joined with *serio*, Amph. III 3. 9 (*equidem serio ac uero ratus*), Pseud. IV 7. 96 (*responde hoc uero serio*). So in the phrases *ain uero?* *itane uero?* *ita hercle uero*, etc.

36. [Ironically, 'It was reserved for you, I suppose, to prove your superiority to Phil. in exactness of statement.' Tynd. desires at the same time to give Arist. a hint that his superior information as to the person of Phil. is rather inopportune.]—*enim* is often found in Plaut. as an affirmative or asseverative (not illative) particle, especially in the combinations *at enim*, *quia enim*, *non enim*, *nūl enim*, *nunc enim*, *certe enim*, *immo enim*, and *enim uero* (thus Trin. III 2. 79, *non enim possum quin exclamem*), but also in other connections, e.g. Cas. II 4. 2, *Te uxor aiebat tua me uocare*; Sr. *Ego enim uocari iussi* cf. Trin. V 2. 10.

37. *ut rem uideo*, 'to the best of my judgment,' cf. Truc. V 70, *ut rem natam uideo*.—*uanitudine* = *mendaciis* [cf. Virg. A. II 80, *neque . . . uanum etiam mendacemque improba finget*.—*uera conuincas*, 'put truth in the wrong'].

41. *Alidem* without a preposition only in this place, cf. II 3. 19, III 4. 56. So *Alide* without *in* only in II 2. 80. The simple acc. and abl. (without a preposition) of names of countries seems to have been a peculiarity of early Latin; for *Alis* is not to be regarded as the name of a town; so *nequino Graeciam redire* (Livius Andronicus), and even later Nep. Milt. I *Chersonnesum mittere*, Dat. IV *Aegyptum proficisci*. But at the time of Plaut. it was becoming usual to insert the preposition.

42. According to old Roman law the slave is a chattel, possessing neither father nor the rights of contracting a legal marriage and holding property, in a word, without 'caput' or 'status.' [See Ramsay, *Rom. Antiq.* p. 83.]



43. *fuisti*, cf. on II 1. 46.

46. *non* belongs to *Liberum* in spite of the intervening words *equidem me*, which are quite unemphatic, cf. IV 2. 45, II 3. 65.

47. *ludos facere aliquem*, common as Bacch. v 1. 14, etc. Rarer is *ludos facere alicui*, Most. II 1. 80; cf. *ludos alicui reddere*, Ter. Andr. III 1. 21.

48. *praeter se*, 'excepting his own person.'

51. *ut . . inuideant*, cf. on II 2. 7, so Pers. I 1. 47 *hoc meumst ut faciam sedulo*.—*bonis* in a political sense, 'the richer (upper) classes.'

53. *atque*, cf. on II 2. 105.—*aliquid pugnae dedit*, 'has played you a trick.' The same expression in Pseud. I 5. 111.

60. *enim*, cf. note on 36.

[65. *Pix atra*. An allusion to the 'tunica molesta,' or shirt smeared with pitch, wax, and other combustibles, in which slaves were sometimes burnt; the Schol. on Juvenal (1. 155) says that it was a mode of putting Christians to death employed by Nero. Lucretius, too, mentions it among other kinds of punishment (3. 1017).]

66. *deliramenta loqui*, 'talk wildly;' so Men. v 5. 21.—*laruae*, 'the evil spirits' of Roman popular superstition, properly the departed spirits of bad men (as opposed to the Manes), which, like furies, torment the dead as well as the living; they were held to be the cause of madness. See Aul. IV 4. 15, Cas III 4. 2. Hence *laruatus* (mad).

69. *concinnat* = *reddit*, cf. IV 2. 38.

70. *nolo*, sc. *colloqui*.

72. *Namque* elliptically, 'Yes; you are right for, etc.'—*adbitis*, see on II 3. 20.—*os denasabit*, 'will bite the nose from your face,' cf. *malas edentare* Rud. III 2. 48, *caput exoculare* id. III 4. 26, *os exosare* Amph. I 1. 165. seq.

77. *te*, cf. on II 3. 16. The MSS. omit the word.

79. *abnutas*, 'signal to me to be silent.'—*quid agat*, 'what would he do?' i.e. he would openly bid me be silent. [The MSS. continue the words *quid agat . . . longius* to Tynd. In this case they must mean 'what would he not do (or say) if you were not standing by me?' an expression of pretended fear lest H. should leave him. Lessing (note to Trans.) gave the words to Ar.]

80. *Hegio* begins to be somewhat shaken in his belief in the madness of one who can talk so rationally.—*nugas*, sc. *agis*.

81. *quoi neque pes neque caput compareat*, 'which you can make neither head nor tail of,' lit. of which neither foot nor head is visible, can be made out. cf. Asin. III 3. 139, *nec caput nec pes ser-*

*monum adparet*. [So *ratio non conparet*, 'the account is not correct;' lit. intelligible, clear at a glance.]

82. *ornamenta absunt*, 'All that is wanting is the get up (dress); there you see the mad Ajax himself,' etc. [A particular dress and exterior came to be associated on the stage and in pictures with each of the various heroes or celebrated characters of history or mythology. But the direct allusion to the conventionalities of the theatre is curious. Similarly Virg. A. iv 47, in comparing Dido to Orestes, speaks of *scenis agitatus Orestes* where we should expect him to speak of the real Orestes.—*orn. absunt* in parataxis, whereas the more ordinary mode of expression would be syntactically by a subordinate clause, 'if (although) the exterior were not (is) wanting.' Similarly Lucr. 3. 935 *Nam gratis anteacta fuit tibi uita. . . . Cur non ut plenus uitae conuiuia recedis?* where the first sentence means 'supposing that,' 'if,' cf. Madv. § 442. Obs. 2, and on Capt. III 2. 5.]

84. *inter sacrum saxumque stare*; Tynd. compares himself to a victim about to be sacrificed at the altar (*sacrum*), by a blow of the flint stone (cf. Livy I 24, *porcum saxo silice percussit*); Eng. 'the knife is at my throat.'

85. *do operam*, see on Prol. 6.

86. *audibis*, old fut. of the 4th conj. (for *audies*); cf. *ibo* from *ire*.

87. *expurigare*. Plaut. uses side by side the old forms *purigare*, *iurigare*, and the later *purgare*, *iurgare*; the former are not compounds of *agere* but are formed directly from nouns, exactly as *navi-gare* from *navis*.

88. *tenere*, of a disease. [cf. *captus oculis*.]

92. cf. II 2. 103 and note.

93. *deliquio*, an ἀπαξ λεγ. formed like *contagio*, *obsidio*, parallel to *deliquium*, *contagium*, *obsidium* respectively.

95. *nugas agit*, 'he is trifling with you.'

98. *em rursum tibi*, 'take that for an answer.'

100. *Fuitne*, with long *u*, cf. II 2. 12 and note.

102. *Philocrati*, see on III 3. 13.

103. *quin quiescis*. He addresses his heart, which by its violent beating might betray him.—*i directum*, 'to the gallows with you.' The Plautine word *Directus* comes from *di* asunder, and *erigere*; hence 'stretched out and raised aloft,' of a delinquent on the cross; cf. *dispersiss manibus* (Mil. II 4. 7).

104. *subsultas*, as though dancing with joy at his misery; cf. Anl. iv 3. 3, *Continuo meum cor coepit artem facere ludicram atque in pecus emicare*.

105. *exquisitum*, nearly the same as *certum*, *exploratum* (inf.).

[106. *tam satis quam*. 'Proprie dicendum erat *quam quod maxime*.' Uss.]

108. *sed uide sis*,—'consider if there be no mistake.'—*hoc*, i.e. that Tynd. had been a slave in Elis.

109. *magis certius*, as *magis dulcius* Stich. v 4. 22, *magis multo patior facilius uerba* Men. v 6. 13; the double comparative for the sake of emphasis.

111. *deruncinare*, from *runcina* (a plane), means 'to cheat, trick; *deasciare* (prop. to rough-hew with an axe) is used in the same sense; cf. Mil. iv 4. 6, *ut lepide deruncinavit militem*.—*deartuare* prop. 'sever limb from limb,' cf. III 5. 14.

114. *corpore*, 'complexion.'

115. *subrufus aliquantum*, cf. the Eng. 'somewhat reddish,' and Ter. Andr. II 6. 16, *subtristis uisus est esse aliquantum mihi*. *Aliquantum* repeats and emphasizes the idea of *sub*.

116. *ut quidem*, dependent on *conuenit*, cf. Trin. II 4. 28.

123. *sursum uorsum*, 'upwards.' For this tautological expression (*sursum* = *sub uorsum*) cf. *utroque uorsum* II 3. 8, *ursum uorsum* (backwards), Amph. v 1. 63. *Sursum deorsum* has a different meaning (topsy-turvy), Ter. Eun. II 2. 47.—*os subleuere* (cf. Trin. II 4. 157), 'to befool,'—*offucia*, 'trickery.'

124. *nunquam* = *non*, cf. on II 3. 48.

125. *num lignatum mittimur*, 'are we to go and fetch wood?' as though the *lora* might be wanted to bind up fagots. Speng. proposes to read *ligatum*, 'to bind (some one),' either a newly-purchased slave, or one who was to be punished.

### III. 5.

3. *sator maxume* (adj.), 'the sower-in-chief': *maxume* belongs also to *sartor* (= *sarritor* 'weeder') and *messor*. By the last word Heg. means 'as you have sowed, so shall you reap.'

[4. *audebas*. "*Audere pro posse*, itemque *pro velle*, Truc. iv 3. 44, Men. I 2. 40, Asin. II 4. 70." Pareus. An old correction in this passage was *debebas*, which is accepted by Br.

6. *Attat* expresses surprise; the final syllable is long.

[7. After *seruom* Fleck. inserts *hominem* to avoid the hiatus. But where every emendation is so uncertain as here, it seems best to keep the MSS. reading, and notice that it is probably corrupt. There are two verses very similar to 7 and 8 in Pseud. I 5. 45, 46.]

9. *sultis*, cf. on II 3. 96.

12. *quod* is the word *quoad*, pronounced as a monosyllable, 'in so far as.' Mil. iv 4. 24 *impetrabis, quod* (so the MSS.) *ego potero*,

*quod uoles.* Epid. v 1. 32 Ep. *Non me nouisti?* Vir. *Quod quidem nunc ueniat in mentem mihi.* In a few cases the MSS. vary between *quod* and *quoad*.

14. *deartuauisti*, 'in articulos dissecuisti, *διεμέλεις*,' Bosius.

23. *cum* denotes manner or attendant circumstances; here the result in the future is regarded as a concomitant of the action, and the modal approaches to the consecutive sense: Eng. 'to.' In the case of *bono* and *malo* joined to an attribute like *publico* (see III 2. 2) or *tuo* (Amph. I 1. 213, Truc. v 31), the simple ablative is used in the same sense.

[24. Hiatus before a cretic word at the end of a line. Ritschl proposed *existumo* (comparing Most. I 1. 73 *floci existumat.*)]

25. *si non redit* is the condition to *peribo* (cf. II 2. 10). Tynd. assumes that Heg. will not kill him, until time has shown that Phil. is not likely to return.—*ut dixit*, sc. *se rediturum esse*.

29. *periculo ponere*, on the model of *pignori ponere* (cf. II 3. 73 and III 4. 122).

[30. *Praeoptauisse*, without synzesis, see Intr. C. Ritschl proposed *praedoptauisse* (Neue. Pl. Exc. I p. 99.)—*quam* is *periret*, *Potius quam* (and similar phrases) with the subj. denote 'in preference to,' and introduce the less choiceworthy alternative. As in hypothetical sentences, the action is thus marked as purely imaginary, as a possibility, which might conceivably have been, but never actually was. Thus Asin. iv 2. 2, *emori me malim quam haec non eius uxor iudicem.* Aul. I 1. 12, *utinam me diui adaxint ad suspendium potius quidem quam hoc pacto apud te seruiam.* [Liv. commonly uses either the subj., or the subj. with *ut*, in this sense: e.g. *cur quod in sinu uestro est, excuti iubetis potius quam ponatis* (vi 15. 12); *multi ex plebe, potius quam ut cruciarentur trahendo animam, se in Tiberim praecipitauerunt* (iv 12. 11); so in Cicero, 'depugna' inquis 'potius quam seruias (ad Att. vii 7. 7), uir bonus statuit omnem cruciatum perferre potius quam ut officium prodat, (Acad. II 8. 23).]

31. *Acherunti*, locative ablative, like *Karthagini* (Poen. v 2. 78) *Sicyoni*, Cist. I 3. 8.—*clueas* in the sense of *bene audire*: cf. Trin. II 2. 32 *uictor uictorum cluet*.

32. *per*, very nearly = *propter*.

33. *exemplum* is a typical instance. Heg. means that he intends in the punishment he inflicts on Tynd. to supply a sample of what he will do in future cases; i.e. to make the punishment exceptionally severe [cf. lines 94, 95 (*documentum dabo*, etc.).] cf. Bacch. v 1. 6, *omnibus exemplis crucior.* Most. I 3. 35, *di me pessumis exemplis interficiant*.

34. *sutelae*, '*dolosae astutiae a similitudine suentium dictae*,' Fest. p. 310. So Cas. I 7; cf. *consutis dolis* Amph. I 1. 214, and the

Homeric metaphor δόλους καὶ μῆτιν ὑφαίνειν, and the Eng. 'a tissue of lies.'—*morti mittere*, cf. Ἀῖδι προῖάπτειν, and Hor. Sat. II 5. 49, *siquis casus puerum egerit Orco*. Virg. A. 2. 85, *demittere neci*.

[36. *Interdico*, of the MSS. is simply a mistake caused by the succeeding word.]

38. *adfore*, sc. *eum*.

41. *ad*, cf. note on Prol. 49.—*bene est* = καλῶς (εἶ) ἔχει, 'I am glad of it'; so Trin. I 2. 14.

42. *melius adaeque*. The two distinct phrases, *nemo aequè miser* and *nemo miserior* are here combined, for the sake of emphasis, just as in Merc. II 3. 1, *homo me miserior nullus est aequè*; cf. *magis certius*, Capt. III 4. 109.

45. *Votuin*, see II 2. 14; but this was said to Philocrates.—*uotare* for *uetare* as often in Plaut.

50. *custodem*, 'companion.'

52. *sorsum* = *seorsum*.

[54. *faxit . . . haberes*; for the unusual sequence of tenses, cf. Mil. IV 8. 46, *si ita tibi sententia esset, tibi servire mauelim* (converse order).]

56. *Essetne*, for *nonne esset*.

58. *Mihi*, an iambus, cf. Prol. 46.

60. *nuperus*, ἀπ. εἰρ.—*nouicius*, a technical term for a newly-purchased slave.

61. *Te perdocere*; for the acc. with inf. after *postulare*, cf. line 81, and Trin. II 1. 15.

65. *inde ibis porro*, 'thence you will go on to.'—*latomias lapidarias*, called in 78 *lapicidinae*; in Poen. IV 2. 5, we have the genuine Roman form *lavitumiae*.

67. *cotidiano*, adv. for *cotidie*.

70. *Perduis* may mean either *destroy* or *lose*; Heg. answers, 'Oh, I will take great care of him' (ironically), as though Arist. had meant to beseech him not to *lose* Tynd.

71. *custodibitur*, cf. on III 4. 86.

72. *interdius* (again Most. II 2. 14, etc.) is an old adv. = *interdiu*. The form *dius* ('by day') appears in the derivative *diur-nus*; cf. *nudius* (in the phrases *nudius tertius, quartus*, etc.).

73. *absoluam*, 'let him off.'

80. *nequi* (μήπως) as *siqui* (εἴπως); *qui* is the abl. of the indefinite pronoun.—*ne deterius huic sit*, 'that he may not get a shorter allowance,' ironically, as though *mala* were something desirable.

82. *two periculo stat*, lit. 'costs a risk to you' [cf. *multo sanguine ea Poenis victoria stetit*, Livy XXIII. 30. Tynd. means that Phil. would avenge him].

86. Construe *meres ut aliter dicam*; cf. II 3. 62.

91. Peristis, 'you are dead men,' is more threatening than *peribitis*; [as in Eng. the command, 'Begone,' is more peremptory than 'Go away.']

92. The *lorarii* lay hold of him somewhat roughly. Cæsar's words as the conspirators pressed round him were, '*ista quidem uis est.*' (Suet. ch. 82); Lessing remarks that the cry *haec uis est* was at the same time an appeal for help.

96. *Absque* in the comic poets is a conjunction (= *si sine*), and used only with the impersonals *esset* and *foret*. Hence *absque hoc esset* = *si hic non esset*. 'If it had not been for Arist. here.'—*quod* before *absque* has the same force as before *si*.

97. *offrenatum*, 'bitted and bridled,' i.e. at their mercy.

[99. *satis sum semel deceptus*, cf. Soph. O.T. 1061 ἄλῃς νοσοῦσ' ἔγω.]

104. *quod hoc est scelus* = *quid est hoc malum infelicitatis* (Ter. Ad. iv 2. 5) cf. Eun. II 3. 35, *quid hoc est sceleris*?

[105. *in orbitatem*, 'in order to be childless.']

[107. *mis* is an old form of the gen. of *ego*, as *tis* of *tu*. The latter is supported by the MSS. of Plaut. in Mil. iv 2. 43 (*quia tis eget*), Trin. II. 2. 62 (Fl.); the former occurs nowhere else in Plaut., but is quoted by Priscian (xiii. ch 2) from Ennius. Pareus (Lex. Plaut.) mentions it as occurring in our passage; and the omission of *mei* in the best MS. (*mis* being regarded by the copyist as a mere repetition of the first syll. of *miseret*) makes this a probable emendation: see A. Luchs (Hermes vi. p. 274).]

108. *exauspicau*, 'I came out with good prospects';—*redauspicandum* = *redeundum*, and is formed here on the analogy of *exauspicau*.

#### IV. 1.

3. *laudem*, i.e. as the first to bring good tidings:—*festiuitatem*, 'feasting.'

4. *pompa*; cf. Plaut. fragm. Baccar. *quoniam haec uentri portatur pompa*? The convoy of a large purchase of provisions home from market is compared to a solemn procession.

5. *supplicare*, as he had done, according to his own account in Act III Scene 1.

6. *prodesse*, i.e. my influence will be able to get invitations for my friends.

7. For the repetition, cf. iv 2. 45 and Amph. I 1. 125, *optumo optime optumam operam das*.—*onerare*, 'overwhelm,' cf. iv 2. 47 and III 1. 5.

8. *sine sacris hereditas* is synonymous with 'pure gain.' Properly it means an unencumbered legacy, one which did not involve as a condition the obligation to maintain the *sacra domestica* or *privata* (see Cic. de Leg. II 9, SACRA PRIVATA PERPETVA MANENTO). The same expression in Trin. II 4. 83. *Cena hac annonast sine sacris hereditas*.—*ecfertissimus*. Participles sometimes receive the terminations of the comparative and superlative degrees. Thus Trin. II 3. 6 *factius* (from *factus*), id. I 2. 185 *occlusior*. The later literary language employs scarcely any except *auctior*, *emendatior*, *accuratior*.

11. *certa res est*, 'I have made up my mind.'

12. *coniiciam*, in order to free the body for running the pallium (*ἱμάτιον*) might be gathered up and thrown over the shoulder or round the neck in the way in which an undergraduate sometimes disposes of his gown; thus Epid. II 2. 12, *age nunciam orna te, Epidice, et palliolum in collum conice*; Ter. Phorm. v 6. 4, *umerum pallio onerare*. But, except for slaves, a hurried pace was considered scarcely respectable. Poen. III 1. 19, *liberos homines per urbem modico magis par est gradu ire: servuli esse dico, festinantem currere*. [After *me* hiatus; Ritschl proposed *med* (Neue Pl. Exc. I. p. 36), Fl. inserted *ille* after *me*.]

[13. After *nuntium* hiatus in the diaeresis. Fl. inserts *esse*; Bosscha and Lind. read *aeuiternum*.]

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#### IV. 2.

1. Join *quanto magis*.
2. *auctior*. On the long quantity of the final syll. see Intr. B.
4. An independent sentence, instead of the acc. and inf., as the last line.
5. *scibitur*, see on III 4. 86.
6. *Quom extemplo*, see on II 3. 74.
7. *doctus*, 'clever,' Pers. IV 4. 45, *uide sis: ego ille doctus leno paene in foueam decidi*.

[8. The line is not a complete tetrameter. Bosscha supplied *ire* after *quem*.]

[10. Lind. remarks that *omnem*, written *om̄*—in the MSS. would easily fall out after *moram*. Hiatus after *omnem*.—*age hanc rem, devote yourself to the business before you*.]

[11. *Que* which the MSS. give after *interminor* is a common mistake, see III 2. 5: *Eminor interminor* is an expression like *dico edico* (*uobis nostrum esse illum erilem filium*), Ter. Eun. v 4. 40, and other formulae (*dico interdico*). Most modern editors reject *eminor*, a word which certainly occurs nowhere else, but which is not only in itself unobjectionable, but strongly supported by *eminatio* (19). The supposition that the E came from the margin, where it stood

to indicate the speaker Erg. (preceding line) is improbable in the face of *eminatio* (19), and the fact that if we read *Minor* here the line becomes too short. (Fl. adds *hodie* after *mi*, Br. *hic*.) For the long syll. -or cf. III 3. 15 and Intr. B.]

13. ore sistet, intransitively, lit. : 'shall stand on his head,' as Curc. II 3. 8, (nemo sit) *tanta gloria quin cadat, quin capite sistat in uia de semita*. Mil. III 2. 36, *capite sistebant cadi*. [In the sense of to 'halt, stop' *sistere* is not uncommonly intrans., e.g. Virg. G. 1. 479 *sistunt amnes*.]

14. [ut. So Bentley quotes the line on Ter. Haut. II 3. 30; Fl. substituted *ita*, and is followed by Br. and Uss.]—*insistant itinera* 'go their ways.' Cist. IV 2. 10, *utrum hac an illac iter institerit*, Epid III 3. 35, *rectam institit* (sc. *uiam*).

16. Ballista, catapulta; with chiasmus. 'Duplex instrumentum priscis, quo in hostes emitterent et iacularentur, altero tela vel grandiores sagittas, altero lapides et saxa. Id prius *catapultam* dixere veteres, hoc posterius *ballistam*. Plautus hoc ipsum discrimen palam hic ingerit. *Pugnum* enim, qui rotundus, cum lapide ballistario comparat, *cubitum*, qui longior, cum telo catapultae. Ita dico *telo*. Nec aliter in his versibus utraque vox capienda quam pro eo, quod catapultam emittitur aut ballista.'—Lipsius.

[17. ad quemque icero, 'against whomsoever I strike my knee' (lit.), *genu* being acc. not abl. So Lind.]

18. Dentilegus, lit. 'a picker up of teeth'; *d. faciam*, i.e. 'I will knock out their teeth' [a highly elliptical expression];—*quemque* = *quemcumque*. So Mil. II 2. 1, 5 etc.

20. die; see on III 1. 4.

21. obstiterit is fut. perf. 'he who stops me, will be found to have put a stop to his own existence,' as in Aul. III 6. 42, *ego faxo et operam et uinum perdiderit simul*. Men. III 2. 55, *faxo haud inultus pandium comederis*.

25. mira sunt ni. *Mirum est ni* (44) or *mira sunt ni* (Trin. IV 2. 19) lit. : 'I should be surprised, if . . . not' always in an affirmative sense, 'I suppose that.' On the other hand, *mirum* (*est*) *quin* (e.g. Trin. II 4. 94) 'It is a wonder that . . . not' is always used ironically (Eng. 'it is a pity that . . . not'), and the meaning is a negative; cf. Trin. IV 2. 125.—in uentrem, humorously for *in animum*.

26. Vae misero illi, i.e. Erg. will have been an expensive guest.—Imperiosior, cf. 31.

27. Pistores, 'millers.' The word meant later 'bakers'; but we are expressly told by Varro (in Nonius, p. 132) and the learned jurist Ateius Capito (Pliny, H. N. XVIII § 107), as well as by Pliny himself, that there was no special trade of baker at the time of Plautus. Pliny's words (ibid.) are '*Pistores Romae non fuer*



*ad Persicum usque bellum annis ab urbe cond. super DLXXX. Ipsi panem faciebant Quirites mulierumque id opus erat." Furfuribus.* The singular *furfur* denotes a 'husk, scale,' the plural 'bran,' as has been shown by A. Luchs (in *Studem. Stud.* i. p. 56) from passages in Varro, Columella, Pliny, and Phaedrus. In line 30 the MSS. preserve the plural *furfures*.

28. *odore* = *propter odorem*.

29. *in publico* = *in via publica*.

30. *Dominis*, substituted, *παρὰ προσδοκίαν*, for *scrofs*.

34. *qui* (sc. *piscatores*) *aduehantur*, 'ride to market.'—*crucianti*, i.e. jolting.

35. *quorum odos*, i.e. that caused by their rotten fish. [*sub-basilicani*, 'those under the porticoes of the basilica.' We are expressly told by Livy, xxvi 27. 3, that in the year of the fire which destroyed a great part of the Forum (210 B.C.), there were no basilicae at Rome; and the first mention that we have of the building of one is in the censorship of M. Porcius Cato, B.C. 184, the year of Plautus' death (see Livy, xxxix 44. 7). Hence Brix infers that the present passage (and Curc. iv 1. 11) which make mention of a basilica, must be of later date and not by Plaut. himself; and the 'Dict. of Antiq.,' p. 198, asserts that the Basilica Porcia was the first erected at Rome. But, as Ussing remarks, this is nowhere stated by Livy; and it is quite possible that during the twenty-six years (B.C. 210—184) some other basilica may have sprung up.]

36. 'I will throw their fish baskets in their faces.'

38. *concinnant* (cf. III 4. 69), see on 39.

39. *locant*. We must suppose that the *lanii* were not butchers, but rather dealers in cattle and meat; in some cases they may have contracted to have their own cattle killed in slaughter-houses for them. Hence *concinnant* (38) 'who bring about the destruction of young lambs,' not slaughter them with their own hands. Hence, too, *dupla*, 'who sell lamb at double its proper price.' [The MSS. read *duplam*, which might possibly mean 'lamb twice as old as it should be,' i.e. mutton. Ussing suggests *dubiam*, i.e. *de qua dubitetur, utrum agni an ovis sit*, as in Ter. Phorm. II 2. 28, *cena dubia*.]—*Agnina* (sc. *caro*) cf. *porcina* (69) and *bubula, vitulina*.

40. *petro*, 'old wether';—*ueruex sectarius*, 'gelded sheep' [*seco*].

[41. *Eorum Br.*; on the model of 29.]

42. *mortalis*. He humorously classes the *lanius* and the sheep together as *mortales*.

43. To the aediles belonged the charge of superintending the traffic in the markets. [The seventh foot is a dactyl, which is strictly inadmissible in this place, cf. Christ Metrik, p. 296 and cf. p. 279. Br. accordingly considers the line an interpolation.]

[44. *Sibi*, with hiatus, being an iambic word in the arsis, with second syll. shortened by the accent.]

45. *Non*. For the position of this word cf. III 4. 46.

46. *Tantus cibus* is subject, and *commeatus meo uentri* is an apposition.

48. [*Qui*, i.e. *quo*. *Uss.*]—*adaeque* joined with a comparative.—*uiuit*, a more vivid way of saying *est*.

[52. The origin of the mistake *uel assultatim* in *BJ*, is clearly shown by one of the minor MSS. (Leid. A), which has *assultatim uel assulatim*; the gloss was only partially removed from the text by the corrector; see Lind. The line is quoted by Nonius (p. 72) without *uel*.]

54. *respice*, in two senses, first (literally) 'to look back at,' second 'to have a care for.' *Fortuna* was worshipped under the name of 'Respicens' on the Palatine and the Esquiline.

56. *Quantumst hominum*, cf. Ter. Phorm. v 6. 13. *O omnium, quantum est qui uiuunt, hominum homo ornatissime*; and Rud. III 4. 1. [In the arrangement of these lines I have followed Studemund (Hermes VI. p. 268).]

60. The words *Noli irascier*, which are given to Erg. in the MSS., are simply repeated by an oversight from v 65, and make no sense where they stand. The original reading has been driven out by these words.

61. *ex corpore*, humorously for *ex animo*.

63. *bene facis*, "*non iudicantis est* [which would be *recte facis*, cf. Trin. I 2, 160] *sed gratias agentis*." Donatus on Ter. Eun. I 2. 106. Cf. Hor. Sat. I 4. 17, *di bene fecerunt quod* etc., and *facis benigne* Capt. v I. 29.—*feri*, with first syll. long, see Intr. A (v).

66. *aulas*, cf. I 1. 21.

67. *fōculum* [fōniculum = that which keeps warm] was a kitchen utensil for warming meat; it is a different word from *fōculus* dimin. cf. *fōcus* (=a little fire-place). In Pers. I 3. 24, *nam iam intus uentris fumant fōcula*, the word seems to be used in the sense of *nutrimenta* (that which keeps warm).

70. *esse*, not 'to eat,' cf. Men. III 2. 20, *minore nunquam bene fui dispendio*.—*ophthalmias* 'river lamprey.' [The reading *pernam* is certainly strange, both on account of the hiatus and because it occurs conjoined with the names of various kinds of fish, although the speaker goes on to *caseus* in the next line, and was speaking of meats in the preceding one. Fl. boldly reads *murcanam*: Br. suggests, but does not himself adopt, *percamque*.]

71. *horaeum scombrum* (ὥραιον), 'pickled mackerel'—*trugonus*, 'sting ray.'

72. *nominandi istorum copia*, for *nominandorum istorum* or *nominandi ista*, doubtless partly to avoid the unpleasant sound of the former; we must explain the genitive plural *istorum* as co-ordinate to *nominandi* and thus independently and directly governed on *copia*. So Ter. Haut. prol. 29, *nouarum qui spectandi faciunt copiam*. Another possible explanation of the construction, i.e. that the governing substantive and the genitive of the gerund together form a single idea, which then governs the other genitive case, cannot be applied to the great majority of instances without violence. The construction occurs not only in Plaut. and Ter., but also in Lucretius (v 1225 *poenarum graue tempus soluendi*), Varro, and several times in Cicero.

74. *frustra* as a trochee, see Intr. A (v).

75. *cotidiani uicti*, 'every day fare.' In the sixth and the greater part of the seventh century (A.V.C.) the termination of the genitive of the 4th Decl. was *-i*, or sometimes *-uis*. So in Pl. we find only the forms *sumpti, quæsti, tumulti, uicti, gemitu, senati*; the last occurs even in Cicero.—*adferas*. For the subj. cf. 85 *facias*.

76. *notem*, cf. III 5. 45.

77. *tu ne*, 'yes you'; cf. Trin. III 2. 8.

[80. Hiatus in diaeresis.]

[81. Hiatus in diaeresis.]

[82. *propritim*. This word is only known to exist in one passage in Latin literature, Lucr. II 975, where its meaning is 'specifically' 'in particular.' Here the meaning seems to be 'specially.' In MSS. *propritim*, if written carelessly, would look exceedingly like *proprium*. Br. reads *propere unum*, after Bothe and Lind.]

86. *mi equidem esurio*, as though Hegio had meant to join *esurire mihi* instead of *mihi uidere*.

88. *Te hercle*. Erg. begins his sentence as though he were going to say *perdant*, but checks himself, and gives it a different turn.

90. *nunc tu mihi places*, with reference to the invitation given in I 2. 66, which he was only half inclined to accept cf. III 1. 37. *cenam asperam*.—*sero*, after the trick played him by the prisoners, Heg. is in no mood for a feast.

91. *Igitur* is used by Plaut. and Lucretius to mark with emphasis the entrance of the apodosis, and may sometimes be translated by 'then,' 'thereupon.' Thus Mil. III 1. 175, *quando habeo, igitur rationem nearum fabricarum dabo*, and Cas. II 2. 41. So Lucr. II 677, *cetera consimili mentis ratione peragrans* (= *cum peragrabis*), *inuenies igitur multarum semina rerum*, etc. Sometimes we find *igitur* joined with *tum*, as Most. III 1. 156. *Igitur tum accedam hunc, quando quid agam inuenero*, and Trin. III 2. 50.—*olim* from *ollus* or *olus* (= *ille*) means prop. 'at that (yon) time.' Here 'earlier,

before,' i.e. before I could have brought you news of your son.—istuc, i.e. that my visit was inopportune.

94. *illum adulescentulum*, i.e. Philocrates, of whose escape Erg. is supposed to be aware. [*celox*, 'naugium modicum et breue'; a *celeritate* sic dictum; cf. *Asin.* II 1. 10.—Pareus.]

95. *tuom Stalagnum seruom*. This order of words, which at first sight seems strange, is the usual one; so *tua Bromia ancilla*, *Amph.* v 1. 28, *meus Mnesilochus filius*, *Bacch.* II 3. 112.

[97. *Sancta Saturitas*, cf. *Ὁν ὁ θεὸς ἡ κοιλία*, *Philippians* III 19.]

98. *condecoret cognomine*, i.e., *faciat ut dici possim Saturio*. *Lambin.*

101. The fact that *Kόpa* (Proserpina) is at the same time the name of a town in Latium (Cora), suggests to the parasite the idea of going on swearing by the names of other towns in Latium, Praeneste, Signia, Frusino, Alatrium, [all of which he makes feminine, as though they were so many goddesses]. [Schröder (*Programm*, Marienwerder, 1853) suggests *καὶ τὰν Κόραν*; cf. *Ar. Vesp.* 1437.]

[102. The reading of the MSS. *Iam diu* ('was it long since?') is quite out of place; for Erg. had a moment before said *Tuom modo Philopoleum uidi* (93). Heg. takes up the various points of Erg.'s statement one by one; here he should ask 'What, just now?' or something of that kind; Wagner accordingly conjectures *tammodo*, which seems to have been a provincialism for *modo*, see *Trin.* III 1. 8, '*Tammodo, inquit Praenestinus*'; and *Festus* (p. 359, 5) says '*tammodo antiqui ponebant pro modo*.' Supposing Heg. to have used a provincialism, the answer of the Parasite 'Yes, by Praeneste!' comes in with great effect: see Wagner in *Jahn's Jahrb.* for 1866, p. 113. *Tammodo*, however, scarcely suits the metre, as the final *o* would probably be short; and the word is far removed from the MSS.]

104. *Barbaricas* = *Italicas*, cf. III 1. 32 and note.—*quia enim* 'because, to be sure,' see note on III 4. 36.—*asperae*: i.e. of rough or harsh speech. [The Latin language is supposed to grate upon the Greek ear. But apart from this, Plautus is very fond of ridiculing the people of Praeneste, and especially their dialect; see *Truc.* III. 2. 23 (*ut Praenestinis "conia" est ciconia*). The Praenestines seem to have held themselves aloof from intercourse with Rome; and in the year 216 B.C. (not so very long before the *Captivi* was produced) refused to accept the offer of the Roman franchise (see *Livy* XXIII 20. 2). It is not surprising if they were unpopular.]

105. *uae aetati tuae*, periphrasis for *uae tibi*. *Vae* is elided, though an interjection.

106. *Quippe*, elliptically, 'Of course ill will betide me (*uae mihi erit*), since you refuse to believe what I say, and I have no chance of my reward for the good tidings.'—*sedulo*, 'in good earnest.'

107. *Sed.* He interrupts himself suddenly.—*abit*, cf. on Prol. 22, and ii 2. 32.

108. *Boia* is a pun, meaning both a Boian woman, and a kind of collar worn by slaves. *Erg.* says *Stal.* must be a Boian, because he is wedded to a "*Boia*." The *Boii* were a powerful and warlike people of Upper Italy, who had on several occasions caused the Romans much annoyance, especially in the Second Punic War; their complete subjection by Scipio Nasica and incorporation in the province of Gallia Cisalpina (B.C. 191) was an event still fresh in the memory of the audience.

116. *Nam*, see note on iii 4. 72.—*mantiscinatus*, a humorous word formed from *μάντις* on the analogy of *uaticinatus*. [No doubt *mantiscinor* is a very barbarous formation; but perhaps it would have been less intelligible to a Roman audience, if formed on more scientific principles. Some commentators read *manticinatus*, but have to add a word like *ego* or *tu* in order to scan the line. *Erg.* likens himself to a *προφήτης Διώς* (cf. Pindar N. I. 91), one who with full knowledge reveals to the uninspired what is hidden from them. An oracle did not necessarily relate to the future; and the modern idea of 'foretelling' does not quite correspond.]—*pectito*, cf. *pugnis pectere* Men. v 7. 30, and the similar metaphor, *fuste dolare*, Hor. Sat. i 5. 22.

118. In order to secure his position, *Erg.* binds his host by a formal contract (*stipulatio*). [The question might be put by the *stipulator* either as above or by any one of the following words, *Dabis?*, *Promittis?*, *Fide promittis?*, *Fide iubes?*, *Facies?*, and the answer of the *promissor* would correspond, *Dabo*, *Promitto*, etc.]

119. *respondeo* here in its original and etymological signification [which thus makes a sort of pun].

120. *potes*, cf. ii 3. 88.—*ambula*, cf. ii 3. 92.

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#### IV. 3.

2. *collos*, cf. ii 2. 107.—*tegoribus*, the form of *tergoribus* which is supported by *A* in the next scene (7) and again by *BC* in Pseud. i 2. 64 [defended by Turnebus Advers. xxii ch. 6.]

3-5. Observe the alliteration.

4. *absumedo*, an ἀπ. λεγ., to repeat the sound of *sumen*, but correctly formed on the analogy of *uredo*, *intercapedo*.

6. *morast*, cf. ii 3. 36. For the indic. cf. Trin. v 3. 11, *nam si pro peccatis centum ducat uxores, parumst.* Poen. iv 2. 99, *nunc si eadem hic iterem, incitias*, [and the phrase *longum est*, Madv. § 348. e. obs. 1].

7. *Praefectura*; similarly *prouincia* Cas. i 15. *abi dierectus tuam in prouinciam.* A *praefectura* was an Italian township, governed by a *praefectus iuri dicundo*, who was sent out annually from Rome.

Erg speaks of himself as such a governor, cf. Cas. i 11, *quin ruri es in praefectura tua?* (of a 'vilicus'). [The restoration of this verse is due to Geppert, who discovered traces of the lost words in the Ambrosian Palimpsest.]

[8. *indemnatae* "quasi rei, qui indemnata causa suspensi iudicium expectent." Uss.]

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#### IV. 4.

[The grammarians and editors who divided the play into five acts ought clearly to have begun the fifth here, and not *after* this scene. For some considerable interval of time is necessary, if the account given by the boy in lines 6–10 of the doings of Erg. is not to appear grossly improbable; whereas no pause is needed at the end of this scene. But it would be better to give up the division into five acts altogether.]

[4. This line lacks some syllables; but all the conjectures hitherto proposed seem liable to serious objections. Lind. supplies *si sit* after *quasi*, but the present is the wrong tense; C. Rothe (Quaest. Gramm. p. 36, Berlin, 1876) proposes *esset*; but in such expressions, as Br. remarks, it is not the custom of Plaut. to use the verb *esse* at all, cf. Poen. v 2. 74 *quasi proserpens bestia*.]

[5. The fragment of this verse, which Geppert has been able to read in the Ambrosian MS., is found nowhere else. I have given his conjectural restoration in the text; but it need hardly be said that the reading cannot be considered certain.]

7. *deturbavit*, 'he pulled down meat hook and all,' instead of cutting off a portion of what was hanging on it.

8. *glandium*, a glandule of the throat; the *glandulae* in a pig are what the *tonsillae* are in a man.

10. *seriae*, 'preserving pans;' the saucepans he did not consider large enough for his purpose. [The scansion *cocūm pér.* is defended by Müller Pl. Pros. p. 93. At the beginning of the verse some licence is allowed; see Christ, Metrik, § 400, cf. § 346.]

11. *omnes*, for there were several, e.g. *olearia*, *uinaria*, *penaria*.—*reclisit*. The long syll. *rē-* is to be explained from the old form of the prefix *red-* (as in *redimere*, *redire*, *redintegrare*, *reddere*, etc.); the forms *redcludo*, *redcido* became first, by assimilation of the consonants, *reccludo*, *reccido* (*redduco* required no change), then, with a long vowel to compensate for the loss of a consonant, *rēcludo*, *rēcido*, *rēduco*, and finally with a short vowel, *rēcludo*, *rēcido*, *rēduco*.

13. *sibi*, an iambus see on v 1. 19.—Construe: *si quidem uolet sese uti sc. penu*.

[14. The verse is unmetrical as it stands in the MSS.; adopting Lind.'s correction, we must scan *nam* without elision.—*iam erit*; for *iam* with the future cf. Aul. ii 2. 26, *iam ad te reuortar*.]

## V. 1.

2. Quom, see on i 2. 48.—[reducam. The quantity of the first syllable of the verb *reduco* is always long in Plautus, where it can be determined by the metre. Sometimes the spelling *reduco* is preserved in the MSS.]

5. istunc, i.e. Stalagmus, whom Philopolemus had found during his stay in Elis, and had compelled to accompany him home.

7. ex animo, cf. *miser ex animo* (from the bottom of his heart), Trin. ii 3. 6; whereas the phrases *doleo ab animo*, *doleo ab oculis*, *doleo ab aegritudine*, Cist. i 1. 61, (literally on the side of the mind, from the quarter of the eyes, etc.) is a more external description of feeling. After *maceraui* the MSS. insert *hoc*, evidently from the commencement of 9.

9. Hoc agamus, see on ii 3. 84. By *Quid nunc* Philocr. hints at his claim to some return.

12. Proinde ut, see ii 2. 57. The reading of the MSS. *Immo potes, Pater, et poteris, et ego potero* etc. creates a false antithesis between *potes* and *potero*, and suppresses the *tu* which is wanted for the real contrast of persons.

13. Scan 'Dĩ ěām pŏtěstātem,' and see Intr. A (i). [This is an extreme case, as *potestatem* is not a combination of words; but cf. *dedisti*, Men. iv 3. 15, *iuuēntute* Most. i 1. 29.—*eam*, for *eius rei*, see on ii 2. 108.

14. *nostro bene merenti* = *nostro benefactori*, cf. the substantive use of *beneuolens*, 'a well-wisher,' Trin. i 2. 8. [*nostro*, however, might be taken with *merito*, 'by a service on our part.'—*muneres* = *muneris*: a good many verbs, afterwards exclusively Deponent, are in Plautus used both as Dep. and also in the Active: thus *insectabit* iii 4. 61, *minitas* iii 5. 85, *exauspicauit* (never Dep. in PL) iii 5. 108; so, *arbitrarem* Pseud. iv 2. 57, *contempla* Mil. iv 2. 39, etc.

17. Postulo; he now openly demands the favour hinted at in 9.—*reliqueram* = *reliqui*, see on Prol. 17.

[18. For the long final syllable of *sibi*, see Prol. 46, v 2. 19, v 3. 4, 11.

19. pretium = *mercedem*, as in Trin. ii 1. 58.—*ei*, a Spondee or Iambus, according as *eius* is taken for a monosyll. or dissyll.

20. Quod bene fecisti (= *beneficii*), a Relative clause, cf. v 2. 8, *Quod ego fatear pudeat*; v 3. 19, *Quod male feci crucior*. For similar instances of the omission of the Demonstr. Pron. see Mil. iv 2. 86 (*quas for ex iis quas*); Amph. i 1. 296, *non ego illi obtempero quod loquitur*.—[*id quod postulas* 'per appositionem vel epexegetim quandam ad superiora sunt explicanda.' Lind.]

22. quod, not Conj., but Pron., 'at what,' see 20.

25. *Propter meum caput*, 'for my sake': *caput*=person, person-ality, self; so in II 1. 36, III 5. 29, and Pseud. II 4. 33 (*hoc caput=ego*), Mil. III 1. 129 (*O lepidum caput*), Epid. III 2. 33, Aul. III 2. 11; espec. in the imprecation *Vae capiti tuo*. Even in the normal usage of later times we find *liberum*, *noxium*, *vile caput*, and so on.

26. *libella*, one of the smallest silver coins, equal in value to one *as*. — *ne duis*, see on II 2. 81.

28. *Licet*, literally, 'you have (my) leave,' hence 'with all my heart,' as in Trin. II 2. 95, II 4. 116, Amph. I 3. 46, Men. I 2. 48; sometimes a mere form of assent, 'Yes, yes, just so,' used with a comical effect in Rud. IV 6. 4—15.

30. *statua*, because he stands speechless; and *uerberera*, as though *verbera* were the material of which the statue was made, see Pseud. IV 1. 7.

31. *factum filio*, 'what has become of my younger son' [without the usual *de*], cf. Truc. IV 3. 25 *quid eo fecisti puero?*, Pseud. I 1. 86 *sed quid ea drachuma facere vis?* The Abl. in this construction is simply an Abl. of the Instrument, extended from things to persons; sometimes used even with Intrans. verbs, e.g. Trin. I 2. 120 *si quid eo fuerit* (= *si quid ei acciderit*, εἰ τι πάθῃ).

## V. 2.

1. *bone uir*, 'fine fellow' ironically as in Mil. II 4. 11 (ὦγαθέ). — The nick name of *Stalagmos* (drop) was given by the Athenians to a μικρὸν παντελὺς ἀνθρώπιον, see Fragm. of Anaxandrides in Athen. VI p. 242 d.

2. *quid me facere oportet*, 'What should I do (what can you expect me to do), when a man like you tells such lies?'

3. *frugi*: Corssen (Vol. I. p. 729 Obs.) takes this as a *Dative* of purpose (=for use) on the strength of five passages of Plautus, cf. Truc. I 1. 13, Cas. II 4. 5, Trin. II 2. 43, Pseud. I 5. 53; but Bergk ('Auslaut. D im alt. Latein' p. 78 and 98) is more correct in regarding it as a *Genitive* (with the loss of a final *s*, as indeed Corssen himself had previously thought, Krit. Nachtr., p. 83), since Mar. Victor. I 4. 8 expressly quotes *bonae frugis* as well as *bonae frugi*, and even the lover of archaisms, Gellius, uses the form (vi. 11. 2), and must therefore have had authority for it.

4. *in spem ponere*=*sperare*, as *in metu ponere*=*metuere* in the senarius quoted by Cic. Top. XIII 55, and ad Att. XII 51, XIV 21; but *ponere* (*imponere*) *in aliquid* (Acc.) is not unfreq. in Plautus: see Trin. III 3. 11, Mil. III 3. 54, Rud. IV 7. 11, Cure. IV 2. 20.

5. *Prope modum*, 'pretty well,' as in Trin. III 1. 14, III 3. 51;



its sense repeated, after the intermediate clause, by *facile*, as that of *uidelicet* by *quasi* II 2. 36.

[6. Bracketed by Br. as a mere repetition of 15.]

7. loquere, imperative.

8. quod ego, etc. Construe: *credin pudeat me, quom autumes, eius quod ego fatear?* (see on v 1. 21), *pudeat* being Subj. Potent. joined in parataxis to *credin*; *quom autumes* = 'if you were to say it.' The Subj. *fatear* is a case of *Attractio Modi*, as *attigisset* for *attigit* in Bacch. II 2. 19, and *contraxerim* for *contraxi* in Amph. III 1. 11.

9. in ruborem dabo, i.e. *virgis*, with a gesture imitating the action of flogging; cf. Asin. II 4. 20 *iussin in splendorem dari bullas has foribus nostris?*, Pseud. IV 1. 24 *illum in timorem dabo*; so *ad languorem dare* Asin. III 2. 28.

10. The meaning is: 'your threats are lost on one so *plagarum peritus*; so drop that' (*istaec aufer*). Cf. Aul. IV 4. 11 *aufer cavillam*, Truc. IV 4. 8 *aufer nugas*, Hor. Sat. II 7. 43 *aufer* (save yourself the trouble) *me uoltu terrere*. The ironical *credo* should be taken with *inperito*.

11. fers = *adfers*, while feras = *auferas*.

12. fieri dicta compendi uolo, 'cut your speech short.' Bacch. II 2. 6 *compendi verba multa iam faciam tibi*, Pseud. IV 7. 44 *operam fac compendi quaerere*; so Most. I 1. 60, Asin. II 2. 41, etc. For the predicative genitive cf. *lucri facere* and *praemii, mercedis* or *dotis dare* [by way of].

13. puer, as (or, when) a boy.

16. quid dignus siem, 'what I deserve'; so Asin. I 2. 23 *uiden ut ne id quidem me dignum esse existumat*, Ter. Phorm. 519 *di tibi omnes id quod es dignus duint*.

[23. me et form hiatus, see Intr. D (iii.). Speng. supposes hiatus after *supreme*, in the diaeresis; Br. accents *et*.]

[24. *genium*, hiatus in diaeresis, Intr. D (i.).—For the position of *te* cf. II 3. 82, Hor. Od. I 8. 2, Epod. 5. 5.]

### V. 3.

6. Quid. In this question Plautus regularly uses the subst. *quid*, not the adj. *quod* (*nomen*), cf. II 2. 35, Trin. IV 2. 94.

7. Paegnium, a Greek diminutive, Παίγνιον [from παίγω], like Ἐρώτιον, Στρούθιον (sparrow), Ναυνάριον, etc.;—*indidistis*, sc. *ei nomen*.

9. nihili . . . gratia, whose favour is worth nothing.

10. Construe: 'Was this (*istic*) the one (*is*) whom you, etc., and who, etc.' The two Rel. clauses are co-ordinate, both of them

referring to *is*.—istic, with ref. to 2nd person, 'he whom you have just mentioned, Paegnium.'

12. *nil Adv.*, an emphatic *non*.—*oeterum*, 'the rest,' Obj. to *curavi*, as in Men. i 4. 6 *ceterum cura*.

14. *argumenta*, facts regarded as evidence. Rud. iv 4. 136.

18. *quom* after *eheu* introduces the reason for the exclamation: 'alas! that . . .'. So Poen. iii 5. 46, *eheu quom ego habui ariolos haruspices*, Mil. iv 8. 47 *hei mihi quom*, Men. ii 2. 29.—*me*, sc. *facere* as in Aul. iii 2. 10 *etiam rogitas? an quia minus quam aequom erat feci?*

19. *Quod* is not a Conj., the sense being *crucior propter id quod male feci*, see v 1. 21.—*modo si*, 'if only,' nearly the same as *utinam*.

20. *ornatus*, alluding to the chains still on him; cf. Ter. Adel. 176 *ornatus esses ex tuis uirtutibus*, and Rud. iii 4. 25 *ita ego te hinc ornatum amittam, tu ipsus te ut non noueris*.

#### V. 4.

1. *Acherunti*, see on iii 5. 31.

2. *nulla*, the only passage in Plautus from which the gender of *Acheruns* can be determined; an older poet quoted in Cic. Tusc. ii 16. 37 has *altae Acheruntis*. [*nulla A.* is not so much 'no Acheron,' as 'Ach. in no wise, in no degree;' cf. *nullus ego*='I don't a bit,' so *totus ego*='I wholly.']

3. *illic ibi*: the twofold designation of place (as of time in *tum ibi*) is emphatic; Cic. pro Rosc. Am. 5. 13 *hic ibidem*. [Compare the Eng. vulgarism 'that there.']

5. *monerulae* for *monedulae*; so in the best MSS. both here and in Asin. iii 3. 104.

[7. *upupa*, note the pun on the two meanings, that of the bird (hoopoe) and that of a pickaxe].—*delectem* for *delectarem*, from metrical necessity, as in Pseud. iii 2. 6 *noluit ut esset qui mortuis cenam coquat*, Mil. ii 1. 53 *qui ad illum deferat, ut is huc ueniret*, Cist. i 3. 20 *observauit, quas in aedis haec puellam deferat*; Amph. ii 2. 124.

8. *eccum*, *eccos*, *eccas*, *eccillum*, *eccistum*, etc. (i.e. *ecce eum*, and so on); these words, in a sentence already provided with a finite verb, are thrown in as interjections, and have no influence on the construction; so in the latter half of this verse, and in v 3. 20; see Cas. ii 1. 15 *atque ea ipsa eccam egreditur foras*, Rud. iii 2. 49 *sed eccas ipsae huc egrediuntur . . . mulieres*, Bacch. iv 1. 39 *Mnesilochus eccum maestus progreditur foras*. We have *eccum incedit*, *eccum adest* often used in this way, but never *eccum*, *est*, a simple *est* being always omitted as in the former half of this verse, and in Rud. iv 4. 130.

9. *quid gnate mi?* 'What do you mean by *gnate mi?*' The words that excite surprise are usually repeated without alteration: Bacch. i 2. 39 *Pi. Omitte, Lyde, ac caue malo.* *Lx. Quid 'caue malo'?* So in *Mil.* ii 3. 45, *Rud.* iii 4. 31, *Cas.* ii 8. 18 seq., ii 5. 41.

11. *lucis*: during his brief term of punishment he has had to break stones *sub terra*. The word *lux* is generally masc. in Plautus, as *Aul.* iv 10. 22 [cf. Wagner's note]; *Cist.* ii 1, 58 (also *Ter. Adel.* 841); fem. only in *Amph.* i 3. 49 *luce clara et candida*. [The present passage, however, might be explained differently, as containing the same construction as *nominandi istorum*, iv 2. 72. In both cases the genitive depends on the word *copia*.]

12. *Et tu*=you also.

17. *Illic*, i.e. *Stalagmus*, 'the slave,' in order to distinguish him from *is* (15), *Theodoromedes*.—[*una*. The MSS. have *hunc*; but this would not be Latin; see on *Prol.* 2.]

[18. *intus eorum*, cf. i 2. 60 (*ecum hic*) and note. In neither case is the person alluded to on the stage.]

19. *ais*. For the long final syll., see *Intr. B.*—The MSS. here, as often, transpose the last two words in the line; so even the Ambrosian MS. in one passage.

[21. *Br.* considers that lines 14—20 are an interpolation, made by some person who thought greater detail was necessary, and that the end of 14 and the beginning of 20 were altered to suit the insertion.]

25. Probably an alternative reading (suggested orig. in the margin) for the next line.

26. *In memoriam regredior*, cf. *Cic. Verr.* ii 1. 46 *redite in memoriam iudices*; the memory is regarded as something objective, or external to the subject.

27. *Quasi per nebulam*; the same phrase *Pseud.* i 5. 48. [The words must here be joined with *in memoriam regredior*, which is equivalent to 'I recollect.' The pause in the sense thus gives a ground of justification for the hiatus, which also precedes a proper name: see *Intr. D* (ii).—There is nothing impossible in this recollection on the part of *Tyndarus* of a name not heard since the age of four years, though the passage has been objected to as an improbability, see in *Lessing* (*Kritik*, etc.).]

29. *id praeuerti*, cf. ii 3. 100, iii 2. 14. The acc. of the pron. *id* (so *hoc, illud*) represents a dative of a subst. Sometimes the idea of *prae-* is strengthened by the addition of *primum*.

31. *recte feceris*, sc. *si quid mihi dederis*. The company of actors, or one actor in their name, speaks the Epilogue, which bears traces of the same hand that composed the Prologue. [cf. *ad pudicos mores* with *neque spurcidici insunt uorsus inmemorabiles* *Prol.* 56.]

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